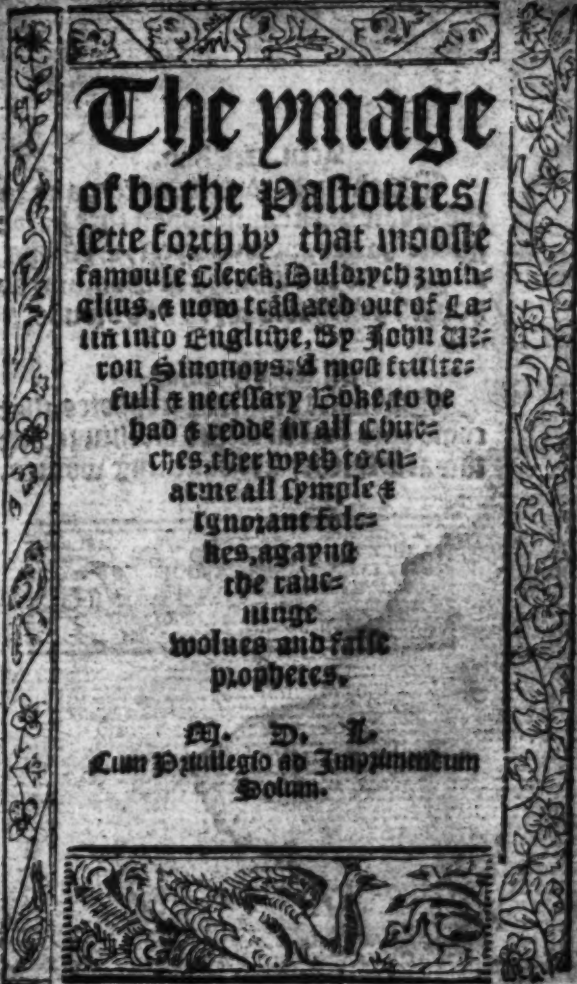
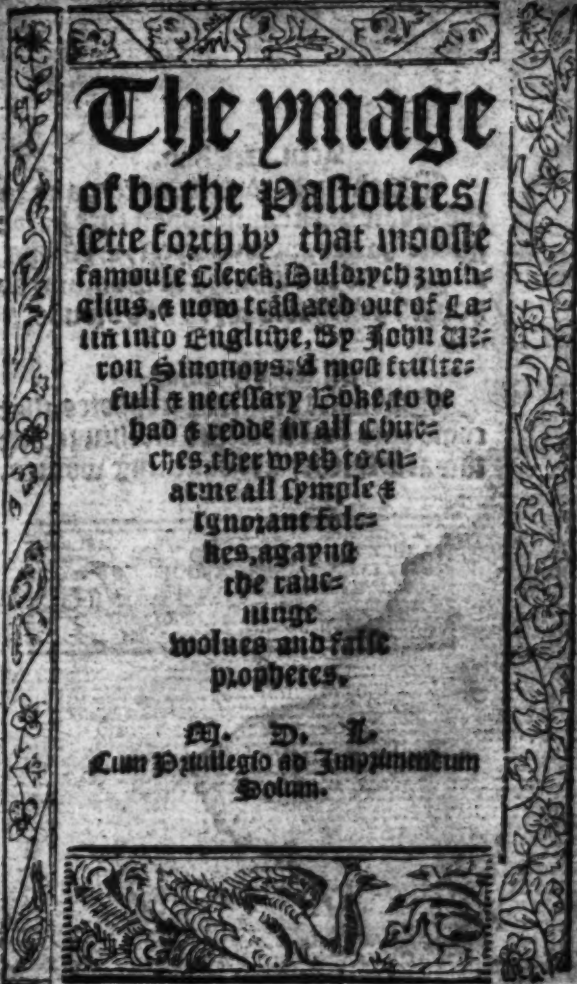




The ymage

of bothe Pastoures/
sette forth by that ingoste
famousse Clerck, Guldrych zwin-
glius, & now translated out of La-
tin into Englyshe, By John Tre-
con Synonoy. A most fruites-
full & necessary Booke, to be
had & redde in all chur-
ches, ther wiche to en-
arme all simple &
ignorant fol-
kes, agaynste
the raue-
ninge
wolves and false
prophetes.

M. D. L.
Cum Privilegio ad Imprimendum
Solum.



Actu. xi. Chap.

Take hede to your selves, and to the whole flocke, wher vpon thee holye ghoſte hath appoynted you, Bishops, to gouerne the Church of God, whych he hath purchased wth hys bloude.

Agayn vii. Chap.

Beware of false prophetes, that come vnto you in shepes clothinge, but inwardely, they are rauening wolues.



CTo the Most mighty
 prince Edward, Duke of Somerset,
 Earle of Warforde, Wycount of Beam
 Champ, & Uncle to our most Souerayn
 Lord the King. John Weton wysheth
 peace & grace, healtly of soule & body, &
 encrease of diuine knowledge, and
 godly honour, fro God the fa-
 ther, through our Lorde &
 sauour Iesus Christ.



Cōsidering with my
 self, more redoubted
 prince, & vnspeake-
 ble & exceeding great
 mercy, of our moode
 beuities heauy fa-
 ther, whych so plete-
 ouly hath now at this present, sent a
 mōg vs, & most pleasānt, & toysful light
 of his holy & sacred woorde, & lens the
 byrth & natiuitie of oure Lorde, & sau-
 our Iesus Christ, it was neuer in this
 illuare & flourishing realme, so purely &
 sincerely preached, as it is now in our
 tyme, set forth to the great cōfort & cō-
 solatiō of our poore wretched cōse-
 cutes, which so lōge haue bē detēted & hō-
 dē captiues in & thicke darknes of mes-
 traditiōs: I haue a good cause to won-
 der, & meruail at & gratefultude, & vnbū-
 .A. ii. fulnesse

THEOLOGICAL SEMINARY,

NEW YORK

Math. xi

fulnesse of manye and sundrye folkes,
whych, in thys more gracypous tyme,
that saluacyon is so frely, in the word
of God, and holye scrpytures, offered
euery where vnto them, yet to theyr
bitter vndoyng and destruction haue
rather to aspyke to the diegges of men-
nes dicames and deuylls the inuen-
cyons of Antichriste, than to embrace
the ioyfull tydynges of the Gospel,
where onely they maye fynde rege too
theyr powe wearye soules. Chyrc the
euerlastyng wysedome of the father
doeth crye oute there sayinge: * Come
ynto me, all ye that laboure, and are
laden, and I wyll ease you. And yet
these madde and bewyched persons
wyll in noo wyse harken vnto hym,
but more wretchedly labouryng and
sweatyng, vnder the intollerable bur-
den, of Antichristes tradycions, do wyt-
tynglye, and of an obaynate purpose
and mynde, cenne head longe into per-
dytron, folowynge in it theyr blynde
guydes, whych doo yet at thys pre-
sente, contrarye bothe to gods worde
and the kynges more godlye procedin-
ges, leade them into all kyndes of de-
uyls the erroure.

One of the
pryncypall

These blynde guides, I saye, are
they, that poyson the symple and ygs-
nowaunt

noiaunt people and are causes of their
 bitter vndoyng and destraction. Then
 wyl they not suffice to come into the
 ryght way, and to folow the for goin-
 ge lyght of the gospel, of oure saup-
 oure Iesus Chrisme, whose doctryne
 and worde, they perswade these poore
 ygnoraunte and blynde folkes to bee
 plapue here lye, and that they, whych
 now preach, set forth, and bryng vn-
 to theym, the gladde and comfortable
 newes of saluatyon, are moost pernyc-
 tyous heretikes, whych goe aboute,
 to bryng all men, from the olde and
 auntyent relygion, that was sette up,
 allowed, and establisshed, by the holpe
 fathers of the prymatine church, in
 to a newe kynde of relygion that they
 inuented them selves out of their own
 braynes, thereby too take awaye and
 banyshe from amonge men the true
 worshyppe of the lyving God.
 Are not (wyl these Antychrytes say)
 thorow the thys newe learynge, all
 lamable ceremonies, dryuen out of the
 churches? where bee nowe the holpe
 Sayntes become, that ye, in al youte
 affliccyons, and trouble were woute
 too flye vnto, As for the holpe and
 blessed Sacramente, of the Aulcare
 they haue moost vngodlye plucked it

¶.iii.

downe

causes of
 the blynde-
 nesse þ yee
 now a day-
 es sayge
 meth amys-
 ge the peo-
 ple,

The vns-
 godly pre-
 lates of the pa-
 pules.

downe. Within a while (syth that they
haue also put downe that mo[n] holy &
sacred Masse) they wyll leaue no God
at all vnto vs. Beware, take hede too
your selves, good folkes, herken not vnto
them. We w^{re}raunt you, they shall
not continue longe. Wythin these two
or thre yeaeres and leste, ye shall see all
thynges clene altered and chaunged.

Those and many other lyke thynges,
doo these rauenyng wolues, and false
p^{ro}phetes, not only whysper in mens
eares, but also mo[n] boldely (as though
they feare nether God, nor King) blow
out abroad, among the louing subiec-
tes of thys Realme. I tell the truth, I
lye not (god shall beare me recorde of
the same). Not longe ago, I was in
communication wyth one of the chie-
fest ringe leaders of that vnlucky com-
paigne (whose name I do here witting-
ly passe ouer) whych is a man of great
learnynge, and in the philosophie and
doctrine of Aristotle, mo[n]e connyng
and experte. Thys man after that we
hadde reasoned a while in matters
of Relygion, sodenlye brake forth
wyth these wordes: No, no, sayde he,
(and called me by my name) sette your
harte at rest, I doo not doubte, but
that wythin these two or thre yeaeres,
all

al these felowes, that now are busye,
and moone earne, in settinge forth of
thys heresye (for so dyd he cal the prea-
chinge of the gospell, that is nowe v-
sed amonge vs) shall be gladde to re-
cante euery one of them, as faine, to cal
backe theyr erronious opinions, and
to saie: tongue thou dydden lye. Now
more myghtye prince, of thys man,
not wythstandinge the Kynge's procea-
dinges, and other godly actes, set forth
by the Kynge's more honourable coun-
cayll, to the utter subuersyon of false
doctryne, vngodly traditions, and Ido-
latrye, and agayne to the mayntenaunce
of true relygion, durst he so bolde too
haue soche talcke, and communicacion
wyth me, whom he knewe ryght well,
though that I haue but very smal lea-
ninge and knowledge (howbeit I do
more hyghely thancke god, that he of
hys goodnes dyd vouchsafe, to directe
that lyttle þ I haue, to his glory) yet to
be moe earne, in þ defence of this true
doctrin & religion. What wil both he,
and other of þ vngodly fact, do among
thē, whō they know to be both unlea-
ned & weake? Truly they wyl utterly
subuerthe thē. They wyl make thē, that
whē they heare of christ, & of his gospel,
they shall stoppe theyr eares & crye out
A. iii. wythe

math. xxi
Luke. xxi
marke. xi

mat. xxi
Luke. xxi
Joh. xxi
marke. xi

wyth the vngodlye multytude of the
Iewes, sayinge: Awaye wythe hym,
crucifye hym. Marke ye thys, o ye
Chryſtian Magyſtrates (whoſe parte
and duertie it is, to beware and take
heede, that theſe people comytted vn-
to you, doo not fall agayne into darke-
neſſe and ygnoraunce). * When oure
Sauyoure Jeſus chryſte, Kyng of
all Kynges, and Lorde of all lordes,
made hys ſolempne entree into Hieru-
ſalem: howe toyfully with ſonges and
hymnes was he receaued of theſe com-
mune people? Blessed be the kyng (ſay-
de they) that cometh in the name of the
lord: Peace in heuē, & glory in the hig-
hea: But win a while after this poore
ſymple and ygnoraunte people, that
thus ſo toyfullye receaued oure ſauy-
oure chryſte, beyng moued and per-
ſwaded by the hyghe pryees, * ſcry-
bes, and phariſes, dyd preferre that
theſe and ſhamefull murderer Bar-
rabas vnto hym, whome a lyttel whyle
before they called kyng, deſyryng
of ſourtyous ſplate, wythe a loude
voyce that theſe ſayde rebelle and cru-
ell murderer Barrabas, ſhoulde bee
lette looſe vnto theym, and that Jeſus
ſhoulde be deliuered vppe, for too bee
crucifyed. In lyke maner nowe a
dayes

dayes, it doethe happen and chaunce
here amonge vs. For when the Gos-
pel and gladde tydynges of saluaty-
on, are by honeste and godlye menne
preached and sette forth vnto the
good folkes of the contrey: it is a
greate wonder and maruayle too see,
howe greedely the more parte of them
do receaue it, noo lesse reioycyng, at
those ioyfull newes of heauen, than
the multitude of the Jewes, dyd at
the comyng of theyr Messias. But
as soone, as these false prophetes (the
true preachers beyng departed from
thence, into soome other place) are
come amonge them, and haue shewen
theym a whyle, they are made a thou-
sande tymes worse, than they were a-
fore the hearyng of the Gospell.
These rauenyng wolues are so ar-
med wth hypocrisie, with blaundi-
loquence, fayre speakyng and flattery,
that it is a thyng impossyble, for the
poore simple folkes of the contrey,
whyche are noleled in the olde super-
stition of theyr forefathers, that they
shuld at any tyme wthout the specy-
al grace of god, beware and take hede
of them: yea manye witted and lear-
ned persons that are not yet stronge,
redfak, fyne, & sound in the fayth, at
offentymes

oftentymes by them ouerthrowen and
clene subuerted.

The names of the
hygh lea-
ned Papi-
sts, whose
learninge
consisteth
only in phi-
losophye &
prophane
disciplines
or hurtfull

What shall we saye? the names of
them are noisome and hurtful. Which
thing we do se now a daies to be mon-
strous. I know some, which yf they were
a litle otherwyse handeled, or some-
what more cragghly looked vpon, but
euē halfe so much, as they byd loke vpon
vs, when they bare rule and were
in high auctoritie, hauing those lawes
in their handes, which (no man, of what
degre soeuer he was bearing open hys
mouth against the) they had made the
selues. We shuld se, & that shortlye, al
those hyres, that haue not yet receiued
the worde, to come merelye, & wth the a-
lusty corage, and ioyful hart, vnto the
trueth and gospel, which are now on-
ly letted and stopped, by þe glorious na-
mes and titles, of such hygh renowned
persōs. Wel, it was not for nought (as
I haue often sayd, and now I say it a-
gaine) that those godly kinges, which
in times past byd put down al ydola-
try, & superstitiō, setting vp again, what
godly audye & dylygence, the true wor-
shipping of the liuing god, did laye &
hrl vp al Baalles prienes, & false pro-
phetes of groues, & hille altars. Why
the thing truly they did, because that
they

Reade my
booke that
I made a-
gainst the
lybertyes &
rebelles.

iii. Regu.
xviii.

iii. Reg. x

iii. Regu.

xviii,

they shoulde not brynge the people as
 gayne into errour. Nor let anye man
 thynke here, that it was cruelly done,
 no more, than when a rottē remembre
 is cutte of, from the bodye, leste that it
 shoulde infecte al the whole. As it not
 (I praye you) moche more expediente,
 that, viii hundredē and .x. false pro-
 phetes, shoulde bee kyled vppē, by so-
 me Delpas, thā that al the whole Is-
 rael shoulde peryshe. Judge ye all,
 that haue anye wytte in poure heads.
 Howe be it, it is not my wyll, that a-
 ny man shoulde be murthered or put
 to death, onclesse it be w the sword of
 the spryte, & as the lorde speaketh him-
 self by the prophet, saying: I wyl cō-
 te the earth w the rode of my mouth, &
 w the breath of my lippes, wyl I slaye
 the vngodly, I wold wissh, & all suche
 persons shuld be allured & won, by chari-
 table meanes, & they myght receiue &
 se, & moche more gētylnes is shewed vnto
 thē, then they haue afore tīmes shew-
 ed vnto vs, & agayn that & magnates,
 doo seeke onelye for theyr amende-
 mente, and saluacion of theyr soules,
 and not for theyr chenes and coffers.
 Neuertheles, yf they be obaynate &
 stubborne, or goo aboute some tumulte
 and nouatyon of thynges, or elles
 hynder

What mo-
 deration
 must be vs-
 ed in roo-
 ting out of
 & papistes

Escape. xi

**The holde
threatenings & thame-
full syn-
ges of the
papistes.**

**The com-
munications of
Papistes
vpon their
ale benches
and in cor-
ners, where
they dare
utter oute
theyr poy-
son.**

bynder apyl the people, & kept the back
fro the truth of the gospel, & fro Christ,
the common sauour of al mē: let them
hardely feele that the Magistrate bea-
reth not in vayne the reþorall sworde.
In dede, it is tyme that some of theim
be tyed vp shorter, syth that thei be not
afrayed, to threaten vs, (& that, to the
great abashment of the weaker) that fo-
renue Princes, yf we do not shortly re-
cant, & come agayne to the olde fashio,
wyl inuade, & come vpon this noble &
flourishing Realme. Yea, say they (whē
they be vpon theyr ale benches, and in
corners, where they thinke, they may
utter oute soche doctryne) the proude-
ce of them all, meaning the head rulers &
magistrates, through whose vigilante
care, true religiō hath ben reuored, and
set vp agayne, be in doubte, what they
may do. They treble & quake for feare,
yf they do but heare ones, that noble &
most redoubted emperour, named. They
do almost crepe into a mouse hole, whē
they heare dayle, howe he handeleth
theyr brethren in Christ beyonde the
sea. They wold geue (yea maye wold
they) thousande thousandes, that the
holy and blessed Magiste, had neuer bene
put downe by thē. They woulde fayne
haue it v. agayne, yf they knew, howe
they

they myght do it handsomely, and not
to theyr shame and rebuke.

Soche is theyr communication a-
broade, among the symple & ignorant
people, and that of late. It is no mer-
uayle then, that the mooste parte of the
louinge subiectes of thys Realme, do
yet bothe abhorre, and viterlye refuse
the wholsome doctrine of theyr salua-
tion, sythe that so many false prophe-
tes, are yet suffered, to be among them,
and so fewe saythfull passages pro-
uyded for, and sent vnto them. For true-
ly, thys is one of the chiefe causes of
the blyndnesse of the people, and that
they are so easely seduced, and brought
into erreure, by false prophetes, that
dayelye and houelye come vnto them
in shepes clothynge. They lacke true
passages. They wante saythfull tea-
chers and guydes. Theyr watche men
are all blynde, they haue all togeather
no vnderstandinge, they are all comme
dogges, nor beyng able to bark, they
are slepe, sluggish, and lye snortynge,
they are shamelesse dogges, that be ne-
uer satysfied. Theyr shepherdes in
lyke maner, haue noo vnderstandinge,
but euery man turneth hys owne way
euery man after hys owne coueteous-
nesse, wyth al hys power. Now (I be-
seche

Another
cause of
blyndnesse
of the peo-
ple.

Esa. lvi.

Marke &
waryn the
se thinges
o ye Prin-
ces of the
world, and
hygh prela-
tes of chur-
ches, lette
the not be
forgotten.

seche you can the people, haupng such
blynde bouiarden too theyr guydes &
pastoures, get anye vnderstandyng or
know ledge? How shall they dyscerne
the false prophetes, from the true pa-
stoures and faythfull minysters. They
trulpe, as yonge innocente babes, wyl
embracc poplone, for wholesome mea-
te, and take vppe a scorpyon for an
egge. But nowe, whome shall wee
blame moone chye selfe, for thys?
Thee Byschoppes? thee knyge and
hys honourable Counsaile? for sothe,
yf there were anye suspycon, that
anye forenne prynce or natyon, wolde
invade thys Realme: by and by shul-
de in all thee haste, and wythe all dy-
lygence, wathe menne bee sette oute,
in all thee portes and vttermooste pla-
ces of thee countreie, too espye out the
commynge of thee enemyes, and to
geue warnyng thereof. And why so,
I praye you? because that the loupng
Subiectes of thys Realme, wuld by
theyr sodayne comyng & arryuing, ta-
ke no maner of harme in theyr goodes
& bodies, How moch more then, tyth so
so many cruell and myghty enemyes,
do alwayes wythout ceassing, and in-
termittion, be set vs rounde about, en-
deuouring the self, both night & day, w
all

all their myghte and power, to spoyle
 vs, of that more precious Jewell, that
 churche hym self, the ouely begotten so-
 ne of the father, hath wyth the shedyn-
 ge of hys dere bloude, purchasid vnto
 vs, and so to murder most myserablye
 both our bodyes and soules, hauynge
 besides that theyr espyes, euery wher
 re here amonge vs, so masked and dis-
 guysed in shypes clothyng and skyn-
 nes, that they can scarcely be knownen,
 from oure frendes and wel wyllers:
 oughte true and faythful watche men
 to be sent out into al corners: to bee a-
 poynted and set in al places: O prepo-
 sitious, peruerse, and ouerthwarte iud-
 gement. In thynges that are transito-
 ry, and fade away lyke the grasse, & is
 to say, in thynges & belong to our cor-
 ruptible bodyes, and thee preseruaty-
 on, or sauegarde of the same, wee are
 mon diligēt & careful, but in thynges
 that belonge vnto thee soules, whyche
 are immortall, and neuer dye, but af-
 ter thee deathe of thee bodyes, bee
 alwayes, cyther in excedynge greate
 ioye, or elles in paynis and torment-
 tes vnspeakable, yea, the bodyes at &
 daye of iudgemente, being buyted and
 ioyued agayne vnto theyr soules.

shalbe

We are al-
 wayes in
 peryl, & in
 pardye to
 be spoyled
 by our gho-
 stly enemy-
 es, of that
 precious
 Jewell that
 churche hath
 purchasid
 vnto vs, .

Churches
are þæt wat
chinge or
espynge
townes of
the kyngdome
of Christe.

The cause
why parþ
the Churches
are
not prouy-
ded of true
and fayth-
ful minis-
ters.

shall be partakers of eyther of theym:
it is impossible to tell, howe carelesse &
negligente we are. Whych thinge, be-
sydes all other argumentes, maye bee
proued by this. In all thee townes
of warre, of this realme, oronge gar-
risons, (as it is more conueniente and
mete) are sette, noble and valiant Cap-
taynes, and faythfull, or truwy watch
men are appoynted, nothinge is lefte
vncared for, that maye be for the saue-
garde of those fortes and townes: But
nowe howe many parþ the churches in
England, whych churches, by ryghte
maye be called, the watchinge or espy-
inge townes of the euergladinge Kyng-
dom, of oure heauenly Kyng and saui-
our Iesus Christ, are prouided of true
and faythfull watche men? Not scarce-
ly one amonge. xl. hath a true pastoure
or minister, and why? This is one of
the causes why. Lordes and gentilmē,
haue all mon all the lyuinges of Churches
in theyr handes. And as longe as
they maye gette sye John lacke latyn,
to serue theyr cure vnder them, for a lyt-
tle or nothinge, that is to saye: for. vi.
or viii. li. a yeare, where as they theyr
selfe, receaue and take yearely vpon it,
some. lx. some. C. li. some more, some
lesse, it wyl never be, that they shal see
godlye

godlye learned men in them. O mercy-
ful god, what meane the heade rulers,
and gouernours of thys worlde (here
I do vnderstand Kinges, Emperours,
byghe Prelates and Byschoppes)
whome the scriptures and woorde of
god do call, paoures and shepherdes
of thee people? What aunswere shall
they make vnto hym, that is thee pa-
oure of all, when he shall requyre
onte of theyr handes, thee bloude of
hys dere boughte shepe, that dyd pe-
ryshe, and daylye doo peryshe, tho-
rough the thyr neglygence and faulte.
My mynde abhorreth too remember,
howe horryble and greuous punys-
shementes are prepared for theym.
God, of hys mercyfull bountuousnesse
graunte, that oure noble and souerai-
gne Lorde thee kynge, and all hys ho-
nourable counsaile, for thee dyschar-
ge of theyr consciences, maye shor-
tlye see an order in it, that all thee pa-
ryshes thoroughoute all Englande
and other of thee kynges domynions,
maye bee prouyded of true paoures
and mynsters.

In the meane season, that thys shal
bee a doyng, too fence and arme thee
loungc subiectes of thys Realme a-
gainst those rauynge wolues & come

to them in theps skynnes, I haue here
 accordyng to the lytle, that I can doo,
 translated out of latyn into Englysh,
 a boke, whych maye ryght wel be cal-
 led: Thee ymage of bothe pashours,
 sette forth by that most famous cler-
 ke Huldriche zwinglius Byschop of
 Tigurc, and called by hym pashoure.
 It is a verpe profytable and necessa-
 ry booke, and more worthye, not one-
 ly to bee translated into all tongues,
 but also to bee hadde and reade in
 all thee Churches of Christendome.
 For there fynde and forme the con-
 gregacyon shall see, thee true and
 saythfull pashoure, moone lyuely de-
 pycted, and sette oute in hys owne
 coloures, whych are taken oute none
 other where, than oute of thee chenes
 and coffers of thee holpe and sacred
 scrptures. Whereby, anye man shall
 learne, howe farre from all voluptyes
 and pleasures of thee fleshe, thys of-
 fyce and vocatyon is. For who so e-
 uer taketh thys mynistrerie and func-
 tyon in hande, must continually with-
 out ceasing & intermisse, warre, stry-
 ue, and fyght, agaynst all fleshe, and al
 the power and strength of it, agaynst
 his owne parentes, kynsefolkes, bre-
 thren, and spers, yea agaynst his owne
 selfe

The dymis-
 sion of the
 whole
 worke

What is
 comapned
 in the first
 parte,

selfe, and al the concupyscences, and lu-
res of hys owne desyre, agaynste all
pompe and pryde of thys worlde, and
all the myghtye wyces of it: syna-
lye, what soeuer, is in anye maner of
thyng, repugnaunte vnto god, he shal
professe and declare hym selfe, an o-
pen enemye agaynste it. Thee con-
sideratyon of whyche thynges, doeth
playnlye teache vs, that too admint-
ster thys greate and peryllous offyce,
worthelpe and suffycientelpe, is thee
berpe worlke of God, and not of man-
nes strengthe. To doo it, I sape, tru-
lye and syncretely, it commeth not of
manne, but onelye of God, whych ge-
ueth vs strengthe, too beare so heauy
a burden. In thee seconde parte, the
rauenynge wolues, whyche beyuge
clothed in shepes skynnes, doo coun-
terfeyte thee true shepheardes, are
described and sette forth to thee eyen
of thee congregatyon, and in a ma-
ner, shewed wyth the thee synger. For,
there anye manne shal see, thea-
wyde gappynge mouthes, thea-
pe teethe (wherewyth the they alwayes
threaten slaughte and murther) and
molupscie paxes (for thee shepes
skynnes, wherewyth the they haue dy-
guyted theym selues can not hyde all
B. li thynges

Yf a man
doth admy-
nister suffi-
ciently the
office of a
pastour,
it is the be-
ry worlke
of god and
not of mā.

What is
contayned
in the se-
nde parte.

A prayer
vnto God
for to sende
de true &
faythfull
pastours.

thynges) to appeare out. To be short,
all the congregacions and churches,
that are not yet prouided of true my-
nistres, shall by this lyttell booke (if
it be trulye perused and read) learne,
in the meane season, too dyscerne and
knowe thee true and faythfull pastou-
res, from thee deuclishe rauenyng
wolves, be they neuer soo masked and
dysguysed. Whych truely, wyl be noo
shalle helpe vnto theym afterwarde
(when true pastoures, shall thoroughe
thee fatherly care of oure souereyn
lorde the kynge, and his honourable
counsaille, bee sente vnto theym) too
come vnto the true relygion, and god-
lynesse. O mercyfull pryncer, and chy-
ce Bysshoppe Iesus Chyche, vouch-
safe (wee beseeche thee) of thy bounti-
ous mercyfulnesse, to sende oute, true
and faythfull labourers, into thy ho-
lye haruere, for too bytake and dyscry-
bite thee breade of thy holpe worde,
vnto theym, that hunger for it. Vou-
chsafe also, o moode true and fayth-
full shepheard, to strengthen, wythe
thy holy spyrte, all preachers and tea-
chers, & thou hast sente, and dayly do
sende, to fede thy dere boughte flocke,
to the intente that they maye holde
lye and earnestlye sette theyr soules

in the defence of thy holpe worde, and
for their shepe, agayn all the threates
nynges, and false enterpyres, of thee
rauenynge wolues and false prophe-
tes that goo aboute too seduce and
bryng vs oute of the ryght waye, for
theyr helthes sake, thorough the
false doctryne. And that they maye so
teache and declace vnto vs, thy holpe
lawe, and Gospell, that we being taught
and cōfyrmed, maye daylye more
and more magnifye thy godlye ho-
noure.

Now I haue shortly declared and
shewed, the chiefe and principall cau-
ses of thee blyndnesse, that yet at this
presente, raignethe amonge thee sym-
ple and ygnorante people, and what
moued me too translate this golden
booke, and moone excellente worke.
Whiche trulye, yf that godlye Rehe-
mias, thee reparatour of Hierusalem
were amonge vs, I woulde haue dedi-
cated vnto hym, and too none other.
Synce then that your grace hath
bene a verie Rehemias vnto vs (for,
thorough your vigilante care, the
true Hierusalem, whiche is the Church
that was all couered wth the thee
rubbishe of Antichristes tradicions,
is now at this presente, newe builded

bp agayne) I coulde do no lesse, but to
dedicate it vnto your grace. And thou-
gh it is not so eloquently and fynely
translated, as mauey, þ were natural-
ly borne and brought vp in thys coun-
trepe, myghte haue donc it: Yet not-
withstandyng, haue I a good hope,
that your grace (suche is your wy-
celly gentylnesse) wyl take it in good
worthe, not so muche consydering the
thinge it selfe, as the beneuolent hart,
that it comethe from. The Lowe know-
wethe howe greete a loue and affecty-
on, not onely I, but generallie all
true Christians, doo beare vnto you,
and that, for the excedyng great reas-
le that your grace, hath had alwayes
to true relygion and godlinesse. This
loue and affectyon, was right wel de-
clared and manifested, by thre teares
and dayly prayers of the saythfull,
when that cuet lyuyng and almyghty
God (who alwayes chaupsereth them,
whome he louethe) dyd suffre your
grace to be tryed, wth the thetrye of
trouble and afflictyon. As then,
all the whole congregatyon of the
saythfull dyd wth the mournyng teares,
make earnest intercessyon and
prayer vnto almyghty God, for your
graces deliuerance; so wyl I doo
mod

moose humble beseeche hym, that is
the auctoure of all good thynges, that
he vouchesafe of his goodnesse and
mercy, to wythe his holpe spyrte
to rule, guyde, and gouerne you, in
all your wayghthe affayres, wythe
that most gracypous Ladye, your true
louing sponse and wyfe, that what
soeuer your grace shall thinke
or do, may be to the glory
of god, to the comune
weale of this realme
me & saluacion
of your
soule.

¶ Your poore oratour John
Wierou.



The Image

of both Pastours, or ministers
set forth by that famous Clerke Bul-
dricke & winglius, and now translated
out of Latyn into English by Iohn
Wotton Scunoyr.

They were
called Apostolyke
men that
were disci-
ples of the
Apostles,
as Luke &
marke we-
re.



That in tymes past, ma-
ny admonitiōs were ge-
uen by the prophetes, in
the olde Testament, & in
the newe by apostolyke
men, yea, & the Apostles
thē selues, wherby were the chief intui-
acts of Christs church, vnto the pas-
sours of the people, euery man doeth
know, that only hath redde with a di-
ligent mynd, their booke & writings,
in the which, mooste deare brethren in
Christ, & most faythful seruauntes, and
ministers in the house of god, we may
dephehende and fynde very sure tokes
of this thinge. Wherfore I haue thou-
ghte that it was also lawfull for me,
to speake, talcke, and reason, wyth all
the fydeltye and diligence that cā be,
of our commune offyce and admy-
nistration, and that mooste especiallye in
this

The ymage of both pashours
 thys godly and dypnye Synode wher
 so many hundreth of pashours, so great
 numbrie of learned menne, and also so
 great a multitude of brether, that with
 a feruent desyre do thynke for the word
 of God, are assembled. Let vs therefore,
 in gods holy name begynne oure mat-
 ter.

A Synode
 is an asse-
 ble or con-
 vocatio of
 clergie
 togeth. r.

The Christian pashour, and focke,
 whych he taketh vppon hym to feede,
 doeth wyth soche euvidence and lynch-
 nesse expresse the type & fygure of the
 dypnye Matene, and of vs al: that the
 Scripture of the olde Testamente is
 wonte often tymes too shadowe vnder
 the similitude and Image of a pa-
 shour or shepheard, that euerslastynge
 prouydence of the hyghe God, wher
 wyth he doeth beholde, care for, rule, &
 as a faythfull housholder, dispose all
 thynges, that is to saye, when it doeth
 depicte and sette forth that moe hygh
 gouernour of the worlde, vnder the per-
 sonne of a shepheard, and vs vnder the
 similitude of shepe. What shoulde we
 saye? Syth that the sauiour of vs all,
 Iesus Chryste doeth vouchesafe to call
 hym selfe by the name of a shepheard:
 Iohn. x. chap. For he is the true fode,
 in hym the fatts pashours of the soules
 are

The scrip-
 ture of the
 old Testa-
 ment, doeth
 adumbrate
 & shadowe
 the diuine
 prouydence
 of god, vnder the si-
 militude &
 shadow of
 a shep-
 herd.

The Image

are layde forth vnto vs, to be shorte, he is that true leader & shepeherde of the flocke, which hath brought vs miserable & wretched sinners, out of the thicke darckenesse of ignorance, and snares of mennes traditions, into that pleasure of gods wyldom, and into the libertye of the sonnes of God.

What the
office of a
shepeherde
or pastour
oughte to
be learned

Wherefore it shall be necessarye for all theym, that are sente as Pastours, to feede the flocke of thee **I D W E**, that they receaue and take thee admy-
nistration and lawes of thei office oute of none other Doctryne, than out of thee pure, and syncrete worde of God, whiche in these latter tymes byd declare, manifeste, expound and expresse it selfe bysbylye and moode lyuely, by the greatespghesomnesse and eu-
dence in Christe Iesus thee trewe and naturall sonne of thee father, whiche thyng was also done before in thee olde Testament (though it was some what darckelye) in thee tymes of thee Patriarches and prophetes. We shall therefore looke spase vppon Goddes worde at Christes mowthe, and in his Actes (whiche Chaunce is also a trewe God.) Then by and by, we wyll seke oute thee same in thee prophetes and

The di-
uision of the
whole wor-
ke.

of both parties

Apoſtles, that we maye knowe there-
by, howe excellent, and of what digni-
tie and worthynesse the offyce of a Pa-
ſtour is, whom by other names we doo
call either a Biſhop, or perſon, a Viſcar,
or Curate, a preacher, prophete or Evan-
gelyſt. Secondely we ſhall lykemyſe
depicte and ſet forth the ſalſe prophe-
tes in theyr owne coloures, that they
may the better and more eaſely be kno-
wen and taken hede of. We wyll alſo
declare and ſet forth the punyſhment,
whych is prepared for them, that the
knowledge, and vnderſtandinge of it,
may ether bring them to amendement,
or yf they reſuſe it, moue the Ma-
giſtra-
tes, to remoue & put them fro theyr be-
niſtyces and townes that they are in.

But leaſt we ſhuld be ſayne to ſarpe
longe vpon the moone holy & profounde
myſteryes of that wonderfull incarna-
tion and natiuitie of our Lord Jeſus
Chriſt, we wyll begynne to ſpeake of
choſe thynges, whiche he both dyd and
taughte, ſence the tyme that he was
mauynſced vnto this worlde. Amonge
the whiche, we fynde this thyng
ſpake, that he, beyng broughte into
the Temple, accordinge to the pre-
ſcripte of the lawe, was receaued in-
to

Chriſt is ſ
trus exāple
of a good
Paſtour.

The Image

Rule II.

The Pa-
mour is **of**
stone of **of**
stone & by
erfinge as
gayne

to the
stone of
stone of
stone of

The Pa-
mour is

to Symcons armes, and not without
 hygge gratulation and ioye, which af-
 ter that he hadde declared wth many
 wordes, that he was the Sautour of
 all the whole worlde, turned hym selfe
 to his mother, and sayd: * Behold, this
 chylde is sette to be the fall and vpry-
 syng agayne of many in Istraell, and
 for a sygne, whych is spoken agaynste.
 And more ouer the sword shall peatte
 thy soule, that the thoughtes of manye
 hartes may be opened. Thys the fore,
 shall the p^{er}mour, afore of all thynges
 perswade hym selfe in hys mynd, that
 there shall be many, whych shall wape
 moule by hys fode, doctryne, and la-
 boure, and also that manye being tau-
 ght and instructed by hym, shall clype
 from theyr synnes and fylchynesse ther-
 of. And also that there shall be alway-
 es some ungodlye and unfaithful per-
 sonnes, whych shall wytheande hys
 Doctryne and godlye endeouours.
 For, the selfe man doeth not re-
 ceave that spirytuall woorde of God,
 but rather doeth respye it wythe all
 hys whole strengthe. Whereby, it is
 woute to entue and folowe also, that
 the p^{er}mour beinge more greuouslye
 hated and layde wape for, by those wic-
 ked

of both parents

ked and vngodlye enemyes of Goddes
worde, is al wayes in peryll and teo-
pardye. Thys thyng also the paren-
tes, kynsefolkes and frendes muge be
surely perswaded, nor oughte to loke
for any other ende of thys mynistry
and function, but that theyr chyldren,
kynsefolkes and frendes beyuge cal-
led to thys office, shal be hated, mocked
derided and laughed to scorne of al mā,
yea, and that before theyr owne eyen.
For the nature of fleshe, is not so che,
that it can suffre it selfe to be kept and
holden in so, that it doeth not breake
forth at some tymes, and goo about to
folowe hys owne studies and affecti-
ons. Were therfore a greate grief and
sorowe doeth spynge and ryle in the
myndes of the parentes and kynsefol-
kes, here also they do feele that sword,
wherby the not wythoute greate grieve &
dolour dyd pearce the soule of Mary.
For it is so ordeyned by nature, that pa-
rentes do loue theyr chyldren so tender-
ly, that they are wonte to haue excea-
dyng great compassyon on them, not
onely, when they are afflicted without
a iuste cause, but also when they are pu-
nished deservingly. Dauid is an exam-
ple or proue of this thyng, which doth
so

not wyth-
out perill &
scopardye.

ii. Regum
xviii.

It is þ of
fite of a
pastour ne
ther to d),
n), to lea-
ue vndone
any thinge
for the lo-
ue & respec-
te of hys
parentes

The Image

to sore lament and bewayle the destruk-
tion and death, * of hys moste vngodly
and vnfaithfull sonne Absalon.

Agayn it is the duety and part of a
faithfull pastour, to renunce, & forsake
the loue, frendship, and amytie of hys
parentes, and to do nothing in fauour
of them, but go on ayll, & perswae red-
dely in the worke of the Lord, without
any respecte of the, whych thing Chri-
st with his owne example doeth teache in
the same place. For, when Ioseph, and
the vyrgyn Mary hys mother, had by
thee space of. iiii. dayes, wyth a beaue
harte sought hym, and at length hadde
found hym in the myddes of the Doc-
tours & Scribes, hys mother dyd some
what sharply reprehende or rebuke him
saying: Sonne, why hast thou so done
vnto vs. Beholde, thy father and I dyd
wyth a beaue harte seeke the: He dyd
answere, why dyd ye seeke me? Dyd ye
not know that I muste be in those thinges,
that belonge to my father. A Chri-
stian pastour then muste be of that mynd
and muste be so affectioned, leaue perad-
uenture, he beyng moued, wyth the
grief of his parentes, doeth slowly ad-
mistrate Gods worke, and thee offyce
that he hath receaued of hym. He shall

of both Parents

(I saye) regarde nothyng, nor passe
vpon thee weppnges of hys chyldren,
nor thee mournynge and bewaylunge
of hys wyfe, nor the affection and loue
of hys systers and brethren, nor yet the
feares of hys frendes, and kynskolkes.
For he seeth, that Iesus Chyche thee
sonne of the wyrgyn Mary (whych els
was moode obedient) dyd thee same.

Mathe. p.

* Wherefore, when he dyd send hys disc-
typles too preache the gospel, he dyd
saye vnto theym: He that loueth hys
father and his mother aboue me, is not
worthy of me. And he that loueth hys
sonne and hys daughter aboue me, is
not worthe of me, or he is not mete for
this offyce and vocation. Also a fayth-
full pastour shall not suffer hys parents
too haue anye auctorite, or beare
anye rule in thee admystracyon and
preachynge of Goddes woorde, that
is too saye, he shall in noo wyse admy-
nystre or preache the Gospel, and wor-
de of God, accordinge too their myn-
de, affection and Iudgemente. For,
it is knowne howe warpely chris did
speake vnto his mother, when she be-
ing moued with a womanly affection,
did begynne to exhort him, * as he sat
at the marriage, that he shoulde mira-
culouslye

John. 4.

The Image

culoufly helpe theim wiche tyme, for they wanted it. Did he not saye woman what haue I to do with thee? Let this, I say, be the nedfannesse and constancie of a pashoure, lette this be thee firme, nedfayr, and constant purpose of his munde, to respecte or regarde thee auctoritie of no mortal men, no, not of his owne mother, that bare him, but folowe on ayll the ryght course of his administration and office. And yf his parentes wyll to importunatlye with stande his godlye purpose, & wth stubbernes and obduracye resiste thee euertlastinge worde of God, lette then a faithfull pashoure counte hym selfe their better foe and enemye, he shall forsake them, yea and hate them. For Chyris tendinge forth his disciples doeth speake vnto them after this maner: * Thi he not that I am come to sende peace into the earth. I came not to sende peace, but a sword, for, I am come to sette a man at variance, agayne his owne father, and the daughter agaynste the mother, and the daughter in lawe, agayne her mother in law. And agayne

hys

Matt. x.

Luke. xiii

in Luke: Yf anye man, sayeth he, doth come vnto me, and doeth not hate his father, and his mother, his wyfe, and

of both Pastours

hys chyldren, and spaers, yea and hys
owne lyfe, also he can not be my discy-
ple. For, a faythful paſtour of the Lor-
des flocke, muſt bee ſo wholye geuen
and addicted to God the father, that he
ſhall alſo be readye to hate hys owne
parentes (whoſe loue, and carefull lo-
king to, the lawes of god do in an o-
ther place commende) yf at anye tyme
they go aboute to ke his godly func-
tion and offyce, how beit, theſe thynges,
that we haue rehersed nowe, are not
commaunded to the paſtours onely,
but to all mankynde, but yet fyrſt of
all, they are requyred of paſtoure, too
whome alſo they oughte chyeſelye to
be referred. Now therfore, I do thyn-
ke, that we haue declared ſuffeiently
ynough, and that ye doo well ſee and
perceauce, howe a paſtoure ought to be
haue hym ſelfe, towardeſ his paren-
tes, leaſe the reſpecte of theym ſhoulde
brynge hym anye let or impediment.
And agayne it hath bene ſhewed how
the parentes ought to be affected, and
minded, that is to ſay, how they ought
in no wyſe to hope, loke, or gape, for a-
ny honours, and gloire of this worlde
in their chyldre, that be ſet to this meſ-
ſage and choſen to this offyce, yea let

A. i.

theym

Though
children
oughte ra-
ther to for-
ſake their
parentes,
thā to ſwa-
re one io-
re fro the
truth of
god: wor-
de, yet not
withſtan-
dynge we
do not tea-
che the too
withdrow
their hel-
ping hand
fro the in
the time of
neceſſitie &
nede.

The Image

them know this also for a surety, that they: chyldren can not but hate them, yf they goo aboute at anye tyme too lette them in thys function and busynesse of thee Lord. But nowe wee shall se how the passion oughte to be affectyoned towardes hym selfe.

how a fay
thful pas
sion ought
to be af
fectioned
towardes
hym selfe.

Thus the saupoure of the world, and infallible example of oure lyfe. Math. xvi. chap. and Luc. ix. chap. speaketh after thys maner: Yf any manne wyll come after me, lette hym forsake hym selfe, and take vppon hym selfe the crosse and folowe me, for he that wyll saue hym selfe, shall lose it. And agayne: he that shall lose hym selfe for my sake, shall fynde it. Here bynt and fowmene we doo see that it is requyred that a manne do vtterly forsake hym selfe. For, the nature of man is suche, that he thynketh alwayes hym selfe to be somewhat, or too be worthy of no small honoure, promysinge vnto hym selfe alwayes mountaynes of golde, of hym owne strengthe and wysedom. But here nowe, it is necessarye that a manne doo as a scruaunte all together oppuguate, bynde, and gyue hym selfe ouer vnto almyghty god, and therewith, cast or throwe hym selfe

of both pashours

selfe toholpe downe in hys syght. For
 he shall alwayes haue an eye onelye
 too God, to learne hys wyl, nor he shal
 in no wyse enterpryse too doo anye
 thyng of hys owne strength and wyl
 dome, but all shall consyder, behol-
 de and loke vppon, that one onely and
 infallible example of hys lyfe why-
 che is God, and doo all thynges, accor-
 dyng to thie prescypre of hys wor-
 de. But as sone as he hath doone
 thys, by and by shall thee crosse offer
 it selfe, whyche euerye daye must bee
 taken vpon oure shouldeys, for euerye
 daye he shal feele newe cares, new hea-
 uiness, and some new misfortune, whi-
 che all, he shall suffice patientlye, nor
 shall in anye wyse, or at anye tyme
 shake of the poke, that the Lorde hath
 sette vppon hym. For, yf any man
 doeth forsake hym selfe, and so, lea-
 uynge the desyre and Sathan, cometh
 vnto God, for to haue, or that he may
 haue onelye, in all his doynges, an eye
 vnto God, euerye daye, he shall see
 a greaenumbre of theym, that haue
 not yet forsaken theym selues, which
 compayne shall farrepasse thee num-
 bre of the godly and faythfull. Now,
 these contrarie kyndes of people

The Image

or of menne, can no more agree amonge
 them selues, than fire and water. For
 the flesh doeth couet agayn the spy-
 rite, & the spirite agayn the flesh.
 * The flesh chalenging vnto it selfe
 no lesse knowledge & administraciō of
 the truth and of good thinges, thā the
 spirit: he thinketh alwaies þ he cā do
 some thyng, & doeth promise vnto her
 selfe, a very great knowledg of holy thi-
 ges. And although he doth plainly se
 þ her workes in cōparisō of the diuine
 workes of god, ar nothig els but a vai-
 ne painting, deceitfulnes, & as yf a mā
 myght say, a chyldyshe play & game:
 yet notwithstanding doeth he disdayne
 to geue place or the ouer hande to the
 diuine maiesty. Howbeit though he
 doth counterfeyt before men no small
 godlynes, and true religion, yet in the
 meane season can he in no wyse escape
 the iudgement of a godly and faythe-
 ful man, which hath wholpe and from
 the very hart forsakē hym selfe. For, he
 doeth quickly smelle out the affectiōs
 of the flesh, & the cōtumacie or stubber-
 nes þ it is naturally rooted in her: as sone
 as she ouer begynneth to set forth her
 selfe. But yf he ones enterpriseth or go
 about to bring to lyght the paynting,
 hypocrisie

Galat. iii.

The natu-
 re of ouer
 corrupted
 flesh.

of both pastours.

hypocrysie, & deceptefull nature of the
fleshe, by and by, shall he feele her ene-
mytpe & armure. For, straght wayes
armyng, and weappuge her self, wpyth
moost ygnominious, reprocheful, and op-
probrious wordes, she shall furiouslye
sye vppon hym, that hath touched her
payntinge and hypocrysie, neuer ceas-
syng too spende all her whole accu-
gthe agaynste him, tyll she can eynher
ouerthrowe or vttelye destroye hym.
Christe therefore, wyllethe vs afore all
thynges to bee perswaded, that euerye
day, we muge beare a crosse, for þe more,
that gods word doth encrease & flourish,
the more doth the crosse, & persecutyon
ryse and folowe, the greater that the
proceeding of gods word is, the more fu-
ryous & angrye doeth the fleshe wase.
• Therefore they are all together decea-
ued and erre all the worlde wyde, þe are
wouste to hope and gape for peace and
quietnesse, nor wylle sustaine or abyde
þe greuous scornes of persecutyns, for
the holy wordes sake, or thinke þe they
must suffice none. For, though the peo-
ple doth by flockes & swarmes stie to þe
word of god, & wferuente audies come
vnto christ, yet not wstanding, we shall
feeles, that euerye moche persecutyon, and

Who soe-
uer goeth
bout to de-
recte & ope-
n þe hypocry-
sie of the
fleshe shall
fele sozow
& trouble.

The godly
oughte me-
uer to loke
for peace &
quietnes in
this worlde

The Image

croffe, ſhalbe aſyred vpon agaynſte vs, by
the mighty rulers of the worlde, which
wyl alwayes, wyl their ſtrength, ende
itours, & myght, withſtand & reſpō the
euāgelical doctrine. Yea, put ſe case, ſe
ther be no ſuch in the worlde, or that the
princes & rulers do fauor ſe truth of ſe
goſpel yet ſhal we neuertheles ſe falſe
teachers & falſe Apoſtles, ryle daylye,
which hauing more learning, & know
ledge, thā charitie & loue, wyl ſet forth
them ſelues not wpythout great bynde
raunce of the truth of gods worde. For,
they wout any vrgent cauſe, aſpyrnyng
vpon contentious and ſtryfes, for euerye
lyght tryfle, ſhal greuouſly offend the
weake and make harted, they care not
though they al offend ſe worlde, ſo that
they may be counted of the ſimple and
ygnoraunt people greate clerkes and
well learned. Here therefore ſhall a
newe grefe and croſſe riſe and come vpon
vs, which doth require in vs a newe
& whole ſtrength. For, they that at ſound
& ſtedfaſt or conſtant in ſe faith muſt ne-
des be ſore greued in their mindes, whē
they ſe the weake to be offended, and
truly ther can be no greater, greuouſer,
or hytterer grefe vnto a godly man,
as Paule teſtyfye the of hym ſelfe to the

The natu-
re of falſe
teachers &
falſe apo-
ſtles

It is a gre-
ate croſſe
to the god-
ly to ſe the
weake too
be offended

of both pashours.

the Colintibi. sayinge: Who is offend-
ed, and I burne not? What needeth
many wordes? Euerye daye we must
take a newe crosse vpon vs: for, chryste
lyeth not, when he doth say: * Suffici-
ent vnto the day, is the trauaile therof.
And in an other place: * He that wyl
saue his life, shal lose it. Wher ye must
marke & note, þ this word, anima (whi-
che communely is taken for the soule
or lyfe of mā) doth not only in this pla-
ce signifie, þ lyfe, þ we do lyue in thys
body but also þ mynd, intēt purpose or
counsail of mā. Who soeuer thē, for to
saue this frayle & transitory life, doth
vnfaithfully fal from the word of god,
shal lose hys lyfe, who soeuer trustyng
in his owne learnyng, wylloom, coun-
sailes, & intent or purpose of his myn-
de, wyl not suffice hym self to be pluc-
ked frō it, but rather hopeth, þ by it he
shal obtayne the true beartyude & euer-
lastyng felicitie. shal also lose his lyfe
and cast awaye hys soule. Therefore,
the pashour shal utterly forsake hym
self, he shal al together cane and throw
down him self before god, he shal utter-
ly take and banishe away the froward
intent or purpose of his obnake & sub-
borne mynde, & euery day prepare him

ii. Cor. xi.

math. vi

math. x.

L. iiii.

selfe

The Image

selfe to beate some newe crosse. For
 christ dyd also folow þ same way and
 rule, euer submitting his wyll to hys
 fathers wyl, which he dyd alwayes o=
 beye, bearing the crosse that was lay=
 de vpon him, y^el he was takē vp, to that
 glozy that he shulde syt at thee ryghte
 hande of the father.

After that
 the pastour
 hath forsa=
 ked hi self
 he must be
 replenish=
 ed wth the
 spirite of
 god

As soon thē, as þ pastour (& not only
 he, but also euery mortal mā) hath for=
 sakē him self, & by this forsaking, hath
 wholly euacuated him self, þ is to say,
 hath made hi self of no reputatiō i his
 own sight, next of al it behoueth þ he
 be filled or replenished wth God, þ is to
 say, that he put al his hope & trust in þ
 one only god. Our lord Iesus chryste
 did both performe & expresse thee same
 in his disciples, whō by & by, as soon
 as they leauing al thinges did rich &
 cleaue only to him, he did not only pro=
 uide for, concerning ceterne & outwar=
 de thinges, þ is to say, meate & drinke
 and clothynge, & that so lyberally, that
 they beinge asked, whether they wan=
 ted any thing, when they were sent to
 preach the gospel wthout scrip or wallet,
 dyd answer, that they did lack no ma=
 ner of thyng: but also wylled them to
 bee withoute all care, and to take no
 thought,

of both pascours.

thought, what they shuld aunswere, yf
at any tyme they shuld be brought be-
fore kynges and princes, * for in the
same selfe houre, sayth he: it shalbe ge-
uen you, what ye shall aunswere. Be-
sydes that he dyd not commit vnto the
the full offyce of preachinge, afore that
he blowing vpon them (as we may see
in the. xx. cha. of Iohn) dyd say: Recea-
ue ye the holy ghoſt, signifying therby
that no mā is mete to fede the people, &
that no man can well & truely execute
the offyce of a pascour, excepte he utter-
ly forsakinge & euacuatinge hym selfe
hath God inhabytinge, dwellinge, and
speakinge in, or by hym. Besydes that,
he doth commaunde the also, that they
shuld not depart fro Iherusalē, tyl that
they had receaued the spirite, * & was
promysed vnto the. Which, being recea-
ued, they dyd by & by beginne, and not
without great gratulation and ioye of
myndes, the function & offyce of prea-
chinge, for so it behoueth to be, leaſt the
pascour do leade the shepe comitted vnto
him, into any other pascours, than in
to the same, out of the whych, he hath
pycked & gathered & sode of gods wor-
de, that is to saye, into the knowledge
of the true god, & into a constant & most
sure

Math. x.

To euacu-
ate hi selfe
whych is
halfe a la-
tin phrase,
is too este-
me hi selfe
of no repu-
tacio. p. h.
lip. ii.

* Actus. i

The Image

sure confidence in him only. Yf he wyll
the set forth these thynges vnto þ people,
that is comitted vnto him, he mus him
selfe learne to know god fyra. and put
hys hole affiaunce trust, and confidence
in hym onely.

Repente
is the fyrst
part of the
preachyng
of the goss-
pel.

Math. x
marc. xvi

These thinges being thus promised
& done, he shal begin to preach þ words,
after þ same maner that christ him selfe
dyd ble. For, he being about to teach þ
worlde, dyd say: Repēt ye, for, the king-
dom of heaue is at hand. Whych forme
and maner Iohn baptis, the fore runner
of Christ Iesus dyd obserue. But who
wyll repent, who wyl amende his lyfe,
that afore doeth not vnderstande and
knowe howe wycked and euill he is?
Therefore the sykkenesse & dyscase mus
be fyra shewed and declared, & than af-
terwardes þ saluatiō ought to be prea-
ched. No mā ought to be moued, þ oure
lord & sauour Iesus christ, * doth com-
maunde to preache only saluatiō, & the
gospel. For, the sickenes mus be knowē
afore þ any mā wyl suffer the medicine
to be ministred vnto him. Christ also in
those places þ we now haue made men-
tion of, doth by a more sweete pleasant &
cōfortable word, denominate, & cal the
preaching of the gospel grace, because
that the gospel is the ioyful tyding of

of both painours.

that most sure & infallible grace, which
of god is graffed, & geue vnto vs. The
knowledge of synne, which we do neede
here most of al, bringeth vs to þ poynre,
þ we doo vtrierly dispayre of oure owne
selves. wherfore, it cōpellet, dyrueth &
forceth vs, to flie vnto the gratuite, and
free mercy of god, of the whych we are
most sure, syth þ god þ father dyd geue
his only begottē sōne for vs. Wherfore
christ (as it is sayd before) dyd vouchsa=
ue to call the hole misery of our salua=
tiō, a medicine. And in an other place,
as Luk. xxiij. he doth ioine both togea=
ther, þ is to saye, repētaunce & forgeue=
nes of synnes, sayng: So it behoueth þ
christ shuld suffer & rise agayn frō death
the thyrde daye, & that repentaunce, & re=
mission of synnes shulde be preached a=
mong all natiōs in my name. Beholde,
how he hath here ioyned both together
& setteth forth vnto vs, both repētaunce &
forgeuenes of synnes. For no man can
worthely delight in the preachinge of þ
gospel, no mā can worthely receaue it w=
a full ioye, excepte he harbe afore a full
knowledge of his sykenesse & discaise,
that is to saye, of hys synnes.

* But now as soone as the wretched &
miserable mā doeth know his sicknes,
infir

What the
knowledg
of synne
doth woꝛke
in vs.

The second
care of a
pastour, is
to take he=
de, þ they,
which doo
repent, pe=
rish not as
gaue.

The Image

infirmities & disease, & seeing þ his debilitie
of his synnes, doth also espye, depzehed
and fynde a sure knowldege, & hope of
saluation in Iesus Christ: he oughte in
no wyse afterwarde to lyue in synne.
For sith þ in christ Iesus we are al dead
to synne, we can not afterwarde lyue
in synne, as the holy Apostle S. Paule
doth largely & copiously declare & shew

Roma, vi.

* This shal therefore be one of the chiefest
and greates care of a Pastour, and
true shepeherde, to watche diligently,
and as nyghe as he can, to take hede &
beware, that the shepe, which are already
washed & cleused, do not voyltre the
selfes agayne in the stinking myre, and
puddell of synne. For, after þ the sayth
full, are ones come into the knowledge
of theyr saluation, and haue tasted of
the gratuite & free mercy of god, which
the heauenly father doth most liberal-
ly graunt & gyue vnto vs: it is most con-
uenient, that they do leade an innocent
lyfe and pure, from all contagious fyl-
thynesse of synne, leaue parchaunce they
dye agayne. For as Christ, beyng ones
rysen from death, dyeth nomore, death
hath nomore power ouer hym: so they
doyng or putting of the olde man, shal
put on the new, whych is created after
the

of both painours.

the lykenes of god, that is to saye: oure
Lorde Iesus Christ hym self. They do
(sayth the scripture) put on christ, that
walke and lyue, as Christ him self dyd
lyue here in the earth. Therefore he doth
byd and commaund his disciples after
the same maner: * So ye therfore and
teache all nations, and baptise them in
the name of the father, the sonne, & the
holy ghoſt, teachinge them to obserue &
kepe, what soeuer I haue commaunded
you. For, who soeuer doth not thincke
euery day vpon þ amēdemēt of his lyfe,
after that he feleth him self to be rede-
med by Christ, & renewed, doth cōtemp-
ne the name of christ, abusing the same
moſt shamefully, yea, rather he is the
cause, that the holpe name of christ is e-
uill spoken of, and blasphemed among
the infidels and bugodly. We do reade
therfore, that the holpe Apostle S. Pe-
ter doth not wythout a good cause say:
for as moch then as Christ hath suffred
for vs in the fleshe, atme ye your selues
lykewyse wyth the same mynde, for he,
which suffereth in the fleshe, ceaseth frō
synne, that hence forward he shuld lyue
(as moche tyme, as remaineth in the
fleshe) not after the luges of men, but
after the wyll of God. For it is suffici-
ente

what it is
to putt on
Christ.

mat. xxviii

1. Pet. ii. 2

The Image

entre for vs, & we haue spent thee tyme,
 & is part of our lyfe, after the wyl of the
 Wyllys, walking in wārounes, luges, in
 excelle of wyne, in excelle of eatinge, in
 excelle of drinking, or dyshenes, & in ab-
 homynable Idolatrie. By the whiche
 wordes, we maye easely see & perceyue
 or vnderstand, & we haue not yet fulfyl-
 led nor done fully our duety, yf we shew
 we and declare the saluation, which is
 pouurchased by Christ, for, we haue mon-
 ned too beware and take hede, that we
 do not lose agayne the saluation which
 is gotten and purchased vnto vs therby,
 as moost unfaithfull Apostates & Tray-
 tours, moost vngodly blasphemynge the
 holye and blessed name of thee lyvinge
 God.

It is & du-
 e of a pa-
 stour to ly-
 ne accordi-
 ge too hys
 doctryne &
 he teacheth

mathew. v

Which thing & it may be cōmodious-
 ly brought to passe & done, ther is none
 other way more cōmodiouse & redy, thā
 yf the hougaye of the paſtoure be soche, &
 he shal with his workes & dayly exam-
 ple of lyvinge expresse the thing, that he
 doth teache wyth his mouth, and wor-
 des. Which thing, Christ doeth highly re-
 quyre. *Who soeuer (sayeth he) shall
 breake the least of these cōmaundemen-
 tes, & teache men to do so, he shalbe cal-
 led lesse in the kingdom of heauē. But
 who-

of both pastours.

who secucc. Wal both do & teach, he shal
be called great in the kingdō of heauē.
For, this is moſt ſure, no man is able to
denye this, but that it is a playne payn-
tinge and hypocryſie to ſpeake gaylye
of god, and in the meane ſeaſon to lyue
nothyng after the rule & preſcript of his
word. Which thing S. Paul doth ma-
nifeſtly declare, wytyng to Titus, whē
he ſayeth: They confeſſe, ꝑ they knowe
god, whō in their dedes, they do vtterly
denye, ſyth ꝑ they be abhominable & diſ-
obedient, & wiapte to euery good wor-
ke. And again, he wytteth after this ma-
ner: Which teachen another, and doene
not teache thy ſelf, which preachen ꝑ a
man ſhuld not ſeale, & thou ſealen, wht
they ſayen ꝑ a man ſhuld not commit ad-
ultery, and thou breakeſt wedlock, why
they abhorren ydols, & robben god of his
glory, which boaster in the lawe, & by ꝑ
breakinge of the lawe doen diſhonor god,
for the name of god is yll reported and
ſpoken of, among the Gētyls for your
ſakes. Therefore the paſtour ſhall wyth
all care and audy beware & take hede, ꝑ
he do not deſcroye, wyth his fylchye ly-
uynge & cōuerſation, the thinge, that he
doeth buyld & ſet vp wyth his doctrine
and traditiōs, for the nature of mans
wytte

Titum. 1.

Roman. 2.

The Image

Whit is soche, that þe weaker persons are
 sore offended with this thing, they wyl
 not suffre the selves lightly to be won,
 drawen, & allured with gods worde, yf
 they see that the lyfe and condicions of
 the pastoure, do not agree with the doc-
 tryne, whych is pure, holy and sounde.

**The pasto-
 ur oughte
 diligent to
 chynne þe
 hypocrisie
 of saynyng
 ge of relig-
 gion.**

**Many yet
 do seke by
 these tra-
 me trames
 to creep in
 to the ely-
 matyn of
 the people**

Finally here, with a diligent mynd
 and men vigilant care, hede must be ta-
 ken þe the pastour be not decked wythe
 any hypocritical clothing, & sayned co-
 louring of godlynes, rather than with
 that true, and pure wedding garment,
 which for the most parte, is wont to be
 now a dayes; that is to saye, good hede
 must be taken, that he be not clothed in
 a shypes skynne, wearing a longe ge tunic
 downe to the fete, a longe farrynet tye-
 pet, or a wyde & broade heode, cominge
 downe to his very myddell (these thinges,
 god woot, haue ben, and are yet ta-
 ken of some, for most infallible tokens,
 and sygnes of a godly & deuout mynd)
 whet as he doth beare a mynd replenis-
 shed and flowinge ouer wythe auarice
 and couetousnesse, as all mooste all the
 Doctours of diuinitie are wont to be,
 specially soche, as the worlde hathe in
 eximiation: Agayne, that he goo not a-
 broade in þe aretes, with a bowed necke,
 loking

Of both Pastores

lokynge downe, wythe his face to the
 ground, wher as he hath a harte puffed
 vp, with all kynde of arrogancye and
 pryde: Item that he doo not weare a
 whyte tuchet, which is a sygne of cha-
 stitie, & cleynesse, where as he is more
 lasciuious, wantonne, and lecherous,
 than anye he goe, or synkyng bolet
 farthermore that he doo not weare
 hygh shooe about the ankles, & a depe
 cappe downe benethe his eares, where
 as he doth nourishe and cloke inward-
 ly in his harte, the most pernityous mo-
 uers of enuy and hatred: Finallye
 that he do not mummell euerye sote a,
 m. psalmes, and in the meane season
 doth leaue and neglect the plaine, light
 some, and euerslapyng worde of God.
 For, yf the simple & rude people, doth
 se such outwarde shew of worches, set
 forth before their eyes, in their teacher
 or Pastour, what shal they suck out of
 it, but a vayne & vngodly hypocrysey:
 which the pastour or teacher, doth out-
 wardlye shewe, but inwardlye in his
 harte, is not a lytle troubled, and exer-
 cysed, with the aluremētes & couyslys
 of his affections. This therfore shalbe
 the duty & offyce of a Pastoure, to fra-
 mie & order his lyfe, not according to

The hy-
 crites was
 the ye ras-
 ther the in-
 ner part of
 the cup.

The sym-
 ple & rude
 people by
 sh outwar-
 de shew of
 ceremonies
 is
 brough-
 te to hypo-
 crysy & sus-
 perstition.

D. i. prescrip

The Image

Christ is a
more per-
fect exāple
of the Pa-
stours life

prescribed rules of mens tradptions,
but according to the rule of gods wor-
de, wherof he is a minister, for, excepte
he doth the same, he shal plant nothin-
ge elles, but a playne hypocrytie, as it
is sayde euen nowe. And sythe that he
hath christe, for a more perfect exam-
ple of hys lyfe, he ought wth all care
and diligēce to folow him. Wherefore,
yf christe was farther from all hypo-
crysie, and hypochritticall workes: we
ought in no wise to be audious or folo-
wers of thē. for, he is þ highest & most
perfect God, which as it wātch or la-
beth nothing, so by mans indurty, la-
bor, & study nothig cā euer be added vn-
to it to make it more perfect. In those
thinges then, þ pertaine & belong to the
ministry of the church, þ pastour shall
folow the condicions & nature of a god-
ly & louing father. A louing & wyse fa-
ther, doth in no wise come forth mas-
ked into the syght of hys chyldren, to
begge any thing of thē, but al his hole
intēt, study & endeuour is, to teach, in-
struct, & bryng them vp so, þ they maye
liue a chaste & unpolluted liue, that they
may be frendly & getyl vnto al men, þ
they may be hurtful to no man liuing
vpo the earth, þ they may in al thinges,
folow

of both Pastours

solow temperaunce & subbercuts or moderate, and alwayes abhore al kyndes of temperaunce. These are the chiefe thynges wherein a Pastour oughte to exerce se hym selfe, whych therefore is called by christ, a householder or steward. And Paul, not without great sorow & grief, doth cōplaine of þe Corinthians, þe although they had a great nūbre of scole maisters & teachers. yet they had very few fathers. Wherby we do, & that by a sure & infallible demonstration gather, þe they can in no wise be true teachers, except they be also very fathers of the congregatiō. For, þe nature of fathers is such, þe they directig both thei dedes & sayinges, to this ende, þe they may profyt, and do good, vnto other þe cā neuer be sene to seke their own profyt & aduantage, of þe disprofit, & harme of thei chylde, wherfore, no man can be a faythfull, & true Pastour, excepte he doeth beare a fatherly affection, towards the flocke, that is commytted vnto hym. And yf the teachers do not delyghe & haue a pleasure in those thinges, þe they do teach, they are very deceauners of þe people, but yf thei do exercise the selues in those thinges þe they doo set forth, & inioyne vnto other, by thei

1. Cor. iiii.

Excepte þe teacher is a father he is a playn deceauner.

D. ii. Doctrine

The Image

Doctrīne: that lyuely example of þ true
 þaour, shal byng more vtilitie & pld
 fyre, to thz shepe committed vnto him,
 & shal take greater increase, than yf
 they shuld, as tynkelyng brasse, resou
 de a. xij. tymes the holy oracles & word
 of god. Agayne yf they neglectyng the
 word of the Lorde do teach hym vaine
 traditions & fables expreſſing as nigh
 as they can, the same doctrine of their,
 both in theyr dedes & lyuyng: They ar
 false prophetes, whom the Lorde hath
 oftentymes cōmaunded to slaye, kyll,
 and roote out of the earth. But of the,
 we wyll speake hereafter. Therefore,
 the paour shal not imitate & folowe,
 nor yet expresse in his owne lyuinge, þ
 exemplary and paterne of those thin
 ges, that eyther he hym selfe, or other
 do iudge to be good, & acceptable vnto
 god, but he shall frame hys lyfc after,
 or accordyng to those thynges, that
 god doeth requyre of vs by hys word.

ye shal not
 euery man
 do þ thing
 þ seem. th
 good to
 you, but þ
 thing that
 I cōmaūd
 you, þ doo
 ye on: I say
 eth þ lord.

What the
 saythfull
 paour ou
 ght too
 preache

Now any man may caselye know,
 vnderstaūd & gather, by this, that hath
 bene sayde hethereto, what thyng it
 is, that a christian paour oughte too
 preache: Truly none other thyng,
 but the pure worde & scryptures of the
 eternall & euerylasyng god. For, out
 of

of both pangs

of theym shall be brynge forth the those
thynges that shall induce and brynge
the people commytted vnto hym, in to
þ knowledge of their infirmitie, wea-
kenesse, and disease, that is to saye, of
theyr synnes. Whych after that they
haue ones knownen perfectly, they shall
also feeles that there is no maner of
strength in man, wherewith he maye
obtaine saluatyon. Then shall he by
and by declare and shew vnto them, the
mercy of god, vnto whome they maye
with their hole harte and vndoubted
fayth & affyaunce commyt the selues,
and that chysely for this cause, þ they
se that most hygher & mercifull father,
to haue deliucted vs, his one only be-
gotten sonne, oure lord and sauoure
Jesus christ, for a more sure pldge of
his grace, by whom, we haue alwaies,
a mooste free accesle and passage vnto
the throne and seate of the dyuine
grace and mercy. After, then, that they
haue, with a sure and vndoubted fayth
knownen and vnderstanded ones, the
hole matter of their saluacyon and that
mooste sure wytyngge and pldge of the
mercy of god, so that they are already
made the children of god, our heauy
ly father, which afore, were the childre

The Image

Galat. vi.

The know-
ledge of
the worde
of God is
necessari to
a pastour.

of the flesh & euermoring dāpnaciō, this
duety shal be requirēd of the, that they
folowe henceforwarde the lawes and
rules of gods holy wyl: For, they are,
a yewe creatur, as we maye see. Ther
fore the pastour, shall wyl the an ear-
nest care & audye beware and take he-
de, that the shepe, whych are alreadye
cured and healed from their syknes &
disease, shall not fall agayne into the
same dysleases. But syth þ this thyng
can & ought to be ministered, by the ope-
ration of gods worde onelye, no small
knowledge of gods word is requirēd
in him. Which oughte to be soughte
none other wher, thā in the holpe & sa-
cred scripctures of both Testamētes.
But it shal profyt and auayle lytle or
nothyng, to loke vpon the outward let-
ter except god doeth vouchesafe wylth
hys inwarde vertue to draw the harte
and mynde of man, and cause hym by
hys spirite to credit hys word, and not
too wyane it at hys owne pleasure, ac-
cordinge too hys inordinate affectes,
lucres, and passions, but rather folow
the free, synccere, and playne meaning,
sense, and vnderstandynge, of it, whys
che the holpe spyrte and grace of god
hath inspired. Paule doeth in fewe
wordes

of both pastoures

wordes, mon lyuelpe comprehende all
these thynges, in thee later epyale too
hys dyscyple Timothe, wrytyng after *ii. Tim. iii*
thys maner: All scripture geuen by
the inspyratyon of god, is profytable,
to teache, to improue, to amende, and to
instructe in ryghteousnesse, that thee
man of god maye be perfect, and prepa
red vnto all good workes. All inauri
on, then, or teachyng, wherwythe the
faythful pastour wyl fede hys people,
shalbe ordered after thys fourme and
rule. Whych boke be Canonical &
whiche be not, I haue no cade in thys
place and at thys tyme to declare. for,
I thynke that no man is ygnoraunte
thereof, yf onely he hadde anye syght
in the knowledge of the tongues.

After þ the pastour, is wel instruc
ted in al those thynges, þ pertayne to his
kinsefolkes, his owne life & doctrine
(for, of the loue of god, we wyl speake
hercafter in a due time and place) þ is
mon necessary for hym, to know & vn
derstand how he ought to behaue him
self in other exterie & outward thynges,
& what reward he oughte to loke for.
The fyrst thing, þ offereth it self, here
in this place, is that he must wythe a
bolde and soueraine courage rebuke all

*Th: Pas
tour must
rebuke
all away
byes.*

The Image

The paster
oure oughte
too dreade
nothyng.

Jerem. i.

ii. Corin. x

The exam
ple of chri
ste.

noysome and pernicious byces neys
ther fearyng the vayne prude & threate
ninges of thys woulde, nor yet beyng
abashed, that he is on enery syde layd
wayte for, for, the lorde doeth intoyne
the same to Hieremy, saying: Behold,
I put my wordes in thy mouth, and be
hold, this day do I set the ouer the peo
ple & kyngdomes, that thou mayst rote
out, breake of, destroy, & make waste, &
that thou mayst build vp, & plante. Let
therefore þe pastour be mighty, & of able
nes to ouerthrow enery hygh thing, þe
exhaleth it self, agaynst þe prescript of
gods worde, let him, wth a bold stomack
assawte and destroy all such thynges,
as Paul doth teach in the later epyale
to the Corinthians. Chyn him self did
leau a most sure & euident exāple of þe
same thing, which example is to be fo
lowed of al mē. For, after that he had
ones, by his euerlasting wysdō percey
ued, that the hypocryste, & vnSATYABLE
couerousnes of þe prestes & scribes, was
þe cause & occation þe rude & vnlearn
ed people dyd fall from the true and
euerlastyng god, whyche symple peo
ple beyng as yf a man myghte saye,
captivated, and snarred, wth the co
uetous decreates, traditrons, dremes,
and

of both passions

and fained inuentions of thee prienes,
 dyd he, wrapped in al kyndes of errour,
 he dyd rebuke no kynde of men, wth the
 soche seuerityte, and sharpenesse, as he
 dyd vse agaynst them, speaking alway
 openly agaynst they: paynted hypocry
 syte, & fylthy couereousnesse, for, he dyd,
 and not wthout great grief of mynd,
 p^{er}tye alwayes the poore people, whom
 the deceyptfull craftes of thee prienes
 dyd deceaue, and that, because that he
 dyd se the destituted of the fede of gods
 worde, which is that most pleasaunte &
 gracious meate of thee soules, and that
 they dyd wante a true & faythful pa-
 gour, whych shoulde beare a fatherlye
 mynde & affection towarde the. Many
 tymes also, he doth teache and instruct
 the gentely. And yf at any tyme necessity
 doth requyre, that he must also rebu-
 ke them, yet doth he neuer vse soch au-
 derite & sharpenesse in rebuking, as he
 was wont to vse agaynst the vngodlye
 prienes, that so deceaued and seduced
 the people. For, layinge to theym lacke of
 knowledge, & ignorance of the trueth,
 he calleth them blinde gypdes, vipers,
 generation of Sathan, hypocrites, Sa-
 meles crauers, lyers, and other lyke na-
 mes, whych thinge any man may see &
 learne

Fathe. 4

The Image

The paster
sure oughte
too drede
nothyng.

Jerem. i.

ii. Corin. x

The exam-
ple of chri-
ste.

noysome and pernycious byces neys
ther fearyng the vayne prude & threate
ninges of toys worlde, nor yet beyng
abawped, that he is on enery syde layd
wayte for, for, the lorde doeth intoyne
the same to Jerremy, saying: Behold,
I put my wordes in thy mouth, and be-
hold, this day do I set the ouer the peo-
ple & kyngdomes, that thou mayst rote
out, breake of, destroy, & make waste, &
that thou mayst build vp, & plante. Let
therefore þ pastor be mighty, & of able
nes to ouerthrow euery hygh thing, þ
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ued, that the hypocryse, & vn-satyrable
couetousnes of þ prieses & scribes, was
þ cause & occasion þ the rude & vnlearn-
ed people dyd fall from the true and
euerlasyng god, whyche symple peo-
ple beyng as yf a man myghte saye,
captuated, and snarred, wyth the co-
uetous decreates, traditrons, dremes,
and

of both passions

and fained inuentions of thee prienes,
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 p^{er}tye alwayes the poore people, whom
 the deceyptfull craftes of thee prienes
 dyd deceaue, and that, because that he
 dyd se the denituted of the side of gods
 worde, which is that most pleasaunte &
 grattous meate of thee soules, and that
 they dyd wante a true & faythful pa-
 ssion, whych shoulde beare a fatherlye
 mynde & affection towarde the. Many
 tymes also, he doth teache and instruct
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 doth requyre, that he must also rebu-
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 derite & sharpenesse in rebuking, as he
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 prienes, that so deceaued and seduced
 people. For, layinge to theyn lacke of
 knowledge, & ignoraunce of the trueth,
 he calleth them blinde guydes, vipers,
 generation of Sathan, hypocrites, sha-
 meles crauers, lyers, and other lyke na-
 mes, whych thinge any man may see &
 learne

Math. 23

The Image

learne in the booke & wyrtinges of all
 the Euāgelines, wherfore we shal haue
 no nede here of many testimonies. But
 now, syth that in our tyme, this popso-
 ned euyl of hypocrisye, is growē to so
 great a power, hath gottē & purchased
 so great a strength & myghte, & is come
 vp to that poynte, that it can oz dare no
 more for shame hyde it selfe, but rather
 defende wyth stronge hand theyr deuy-
 lysh craftes and deceates, & that more
 shamefully, what (I praye the, o sayth
 full mynyster in thee house of God) is
 here for the to doo: for, yf thou doste
 holde thy peace, the bloud of them that
 perishe, shalbe requyred at thy bande,
 which thing, we may learne by the wo-
 des of God in Ezechiel. And p̄sent that
 the hypocrisye of the papistes (here I
 do call papistes, al the sorte of thē that
 are called spirituall, oz the clergye, the
 beyng excepted, which preache purely
 and sincerely the worde of God) hath
 gotten & purchased so great treasours
 of ryches, and so great myght & strenght
 that they haue no more nede of a cloke,
 to cloke theyr deceyful craftines with
 all (whyche thyng neuerthelesse was
 moste necessarpe to the prienes of thee
 Jewes, in the tyme of chris) but rather
 be

Ezech. lii.

Al þ spirituall
 and
 clergie are
 papistes
 except they
 do ether sa-
 mour oz
 preach sin-
 cerely gods
 worde.

of both parties

be not ashamed to defende them selves
openly, wyth most myghty and stronge
armes, & is to say, wth rewardes & giftes.
with warres, & spyring of villages and
townes, wth sporling & destroyng of fel-
des & slaughtre of the innocents, and al
other kindes of crudelite, in so moch &
the tyrantes of Sicilia, whych were
of most famous crudelitie coulde deale
no cruellier. For, they dyd neuer handel
a man cruelly, afore that his cause was
hearde, but these our spiritual prelates,
do wth al care & diligence sudyne thys
one thynge, that they maye in all regi-
ons and countreys, winne to the selves,
wyth large gyftes and rewardes, the
myndes of the myghty rulers and ma-
gistrates, whom they so intoxicate and
poysonne, that they thyncke, that they
haue well and truely done thei^r duety
yea, that they do bygh seruice vnto god
when they do most cruelly persecute al
them, & preache the word of the gospel,
without any hearinge of the causes or
tryng of & doctrine. And yf they thei^r
owne selues haue the secular swerde in
thei^r handes (as they do cal it, by and by
they do without any measure slea, kyl,
and murder the innocentes, beyng in
thys poynt, more cruell, than Tygres,
and

The kyn-
ges of Sic-
ilia were
counted to
be & cruel-
lest tyrants
of & worl-
de.

The Image

and Crocodiles. And onles they shulde feare, þ they shuld be so serued, yf at any tyme þ would shuld alter & chaunge they wold in no wyse be content w þ comune & vbled kindes of punishmentes, to exercise their ragiouse crudelitie, but wold as a most cruell phalaris, dayly inuente & fynde out newe facions and kyndes of tormentes, to afflict them wyth according to their inordinat luges, the sayth ful ministers of gods worde.

Wesides that, thou doest before thyne owne eyen see this thing also, o sayth full seruaunt, which hath wholly consecrated thy self vnto god, that many of the hygh powers, whose part it was to admiuine the swearde of iustice, do vse exercise iustice (yf that maner of ruling that they do vse may be called iustice) rather accordinge too theyr coueteouse myndes, inordinat luges, & bold rashnesse, that they may be hygh, & voyltre theym selves in all kyndes of pleasure than of any loue or feare of God & true religion. For, they doo myserable vexe theyr owne subiectes, wyth pryde, haustenesse of mynde, & insolent arrogancye, yea, they do oppresse them, they torment and afflict them, they pylle and poole, robbe & sleigh the to the very bones, wyth

Phalaris was kynge of the Argentinis & most cruell tyrant whiche the daylye inuented newe kyndes of tormentes

the iniquities & vngodly shall go to the torment of þ phalaris of oure tyrants.

The people is likened to a verye bone. To importable taxes exactors & subtydies.

of both p̄secutors

unlawful exactions, taxes & subsidies.
 They trouble forenne nations, and peo-
 ples, wth warres, excursions, or hostile
 reminges out, wth dayly scarmychin-
 ge & battailes. And at home (yf þ̄ doe
 beholde & loke vpon their p̄suate maner
 of lyuing) they do nothing els, but ry-
 otte, eate, and drinke & make mery, vñ
 vnlawful games, in theyr abhominable
 dronkenes, moe shamefully polluting
 all theyr aubyes and doynges, wth fil-
 thyre whoredom & adultery. This,
 is the sickenes, and moe peilēt boyle,
 where wth the heades of the Christian
 people, are infected. Wherefore, o sayth-
 ful p̄secutor take good hede to thy self,
 and se how these euyls can be remedied
 For, yf thou doe not set forth þ̄ truth
 of the worde of God, the bloud of them
 that perishe (as it is sayd before) *shal
 be requyred at thy hād. Agayn, yf thou
 doe beginne to speake & tel the truth,
 thou shalt fall into the handes of them
 that be able to do the no small harme.
 For, the deceate, fraud, subtyllie, & craft
 of the papines is soche, that they haue
 crept into þ̄ palaces of al princes, Em-
 p̄ours, & Kinges, craftely at the syde
 promoting the chyldre of certayn prin-
 ces. For, they dyd make some of them
 Cardinals

Ezechiel iii.

The office
 of a p̄-
 secutor is ve-
 ry perils-
 lous.

The craft
 of þ̄ papi-
 stes in win-
 ning þ̄ her-
 tes & nation-
 es of p̄-
 ces.

The Image

Cardinals, some Bishops, some agayne
Abbates, priours, Comendours, Admi-
nistratours, or Coadiutours: yea, they
dyd also make the same selfe princes
parteners wth theym, of the money &
they gotte of the simple & ignoraunte
people by theyr pardons & indulgēces.
Wherby it came to passe, that they ha-
ue almost all earthly princes, not a litle
subiect & bound vnto the. Wherfore, yf
thou folowinge the example of a hinde
doest go about to assault & expell & dze-
ue out this deceytfull cōpany & flocke
of hypocrites, by & by thou shalt see the
princes leape forth, to defend these hy-
pocrites with tothe and nayle. Agayne,
yf thou casting away thy weapons and
harnes, wylt runne away and seeke a
meane, howe thou mayest comodiously
rydde & deliuer thy self, fro that peril-
lous function & office, thou shalt be re-
hened among the vnfaithfull paours,
which seeinge the wolfe doo forsake the
shepe, and take them selves to their fete,
sauing the selves by cunnynge awaye.
Here, as yf it were by þ way, the vertue
& strength of fayth is knowē, for, when
a man, being in extreme danger, is in
perplexitie and all together doubtfull
of mynde, he may not flye to none other
yf

of both pascours

(yf he be faythfull in dede) than to thee
one onely god & his word, as vnto a most
sure refuge, that he being fully instruc-
ted by it, may put his hole trust and co-
fidence in hym onely.

Hauiug therfore an eye vnto Christ,
heare, take hede and marke diligently,
what he doth speake, John. x. When he
saith: A good pascour, doth leoparde his
lyfe for his shepe. Yf then thou wylt be
counted a faythful & good pascour, and
desyres to be numbred and reckened a-
mong them, that haue wrought and la-
boured faithfullly in þ worke of þ lord
thou must nedes leoparde thy lyfe for
thy shepe. Besydes that, he doeth moue
& apyre vs, with other wordes. Math. x.
When he sayth: That thing, that I saue
vnto you in darkenesse, tell ye it in the
light, & that thing that ye heare in your
eares, preache ye it vpon houses. And, be
not ye afrayed of them, þ kyl the bodye,
but the soule they cā not kyl, but rather
feare ye him, þ cā cast both body & soule
into þ fyre of hel. By the which wordes
we do most playnly learne, þ we oughte
in no wyse to kepe close, or hyde Gods
word: but rather þ lord doth comaund, þ
we puttige aside al feare, do speake it a-
broad. Also he þ is the minster of God
shall

A pascour
ought in
no wyse to
feare dea-
th.

The Image

Jerem .i.

Clay. lviil

shall in no wyse dreade the manasses
and threateninges of the world. For, as
it is our duety and office, to speake bol-
dely agayn all thē, that lyue in synne
lycenciously and wythout shame (as
Hilde doth commaunde the prophet, say-
inge: * Thou shalt go to whom soeuer
I shall send the, & cpe oute, ceasse not,
* lyft vp thy voyce, as a trompette, and
shewe vnto my people theyr synnes) so
it is the duety of a pastour, to coope o-
penly wyth the enemyes of the trueth,
and to withstande them to theyr faces,
that so he may defende the flocke com-
mitted vnto hym, and helpe hys shepe
out of thee myze and puddell of synne,
for, oulesse soche thinges were done, car-
ted for, and takē hede of, we should haue
no nede of a pastour, for, whyles no pe-
ryll doeth hange ouer the shepe, they ha-
ue no nede of a pastour, nor of a watch
man, that should watch for them: but
they haue nede of a pastoure, that they
may throughe his fatherly care & dili-
gence both for see and shunne the peryl.
Yf then the pastour, when there is any
daunger, peryl & scoperdye, doth runne
away, as touching the shepe, it maketh
no matter at al whether that they haue
any shepherde or not.

Adhera

of both p anours

Wherefore it is most necessary, that
afoul all thynges we haue an eye vnto
this, whych sayeth. Iohn. x. I do re-
parde my lyfe for my shepe. For, he
dyd not onely speake these thynges, w
wordes, but also he dyd fulfill and per-
forme them in dede. For, when he was
goynge to Hierusalem he dyd wythe
plaine and manifest wordes declare vnto
his discyples, what payl & danger
he shuld bryng his lyfe to * & whē pe-
ter dyd go about to turne hym fro the
minde and purpose, he turned hym self
to Peter sayinge: God after me, Sa-
than. thou hynderest me, for thou doest
not sauoure those thynges that are of
god, but those thynges that are of me.
And afterwarde beyng entred into Je-
rusalem, he did cast the biers & sellers out
of the temple, fearyng nothyng the
malycious intentes of the scribes
and pharisees, whom he knewe dyd hate
hym deadly. Yea, he dyd also openly in
the audyence of all the people, wythe
greate grautye and sharpe wordes re-
buke the synners and vyces, that is
to saye, the covetousnes ambition, &
hypocrysy. * And when the appoynted
houre or tyme of his deathe was
come, that he shoulde deliuer hym self

The exam-
ple of chri-
ste.

Math. xvi

math. xvi

The Image

for vs, & his enemies beinge pssued forth
dyd seeke too take hym, he dyd come
forthe to mete theym, and that we bes
ynge instructed by hys owne exam-
ple, myghte vnderstande that it is al-
so the offyce of a pascoure, to beware
and kepe of, those outwarde perylls
and ieopardyes, whych maye hurte
the lynes and goodes of the shepe, he
dyd not onelye deliuer hym selfe too
deathe for vs all, but also dyd deliuer
hys dyscyples from thys bodelye dea-
the, sauyng thei lynes. when he, not
wythout a dyuine & godly mateite &
power dyd saie: Yf ye seke me, suffre,
these to go away. Therefore, he shoulde
a faythful & good pascoure of the shepe,
of our lord and sauyoure Iesus Chry-
ste, folowynge chrystes example, munde
for hym selfe agaynste all peryllous
tempestes and stormes, and come forthe
agaynst al the enemies of Christ, which,
for goddes sake, and hys cuerlastynge
worde, and also for the faythfull care,
shoulde he taketh, for hys shepe, do go aboute
to persecute and afflicte hym, fearn-
ge nothyng, nor yet regarding shoulde
of any man. Lette hym not be afrayde
nor abashed in hys mynde, though he
were compelled to reprove, rebuke &
speak

of both Pastours

Speake againe the great kynge Alexander magnus, or Iulius Cesar, or the Byschoppe of Rome hym self to be sporn, againe al þe mightiest & moost puiſſaunt kynges & princes of þe worlde. Which thing he shal not only do, yf they do obtaine telliſt in þe word of god, but also, yf they do oppres þe poore people that is vnder their subiectiō, with intollerable burdenes of subsidies exactions & taxes. Which thinges we wyl proue nowe, wth plaine & euident examples, and also wth the manifest testimonies of the scriptures.

Whe þe almighty & mercifull father, did see, that þe people of Israel, was oppressed wth exceeding great & vnumerable afflictions, & with an ouer heauy yoke of seruitude, by þe most cruel tyrant pharaon, & al the people of Egypt: by & by he did send moyses to deliuer them, fro so hard a thraldom & bondage. For, he could beare no longer, þe tyrannicall & vntua affliction, of his people. Exo. iii. And although moyses excusynge hym selfe, by his simplicitie and rudenesse, dyd al that he could, to put from hym that function & office, yet did he profytte or auayle nothing. prayed he neuer so moch, but beyng compelled

The true Pastour shall also rebuke and reprove pcces, yf they vse any extortion, or burden ouer soze their poore subiectes.

The Image

and contrayned of the lorde, byd bryng
 ge forth, that great people and innume-
 table multytude of men, women, and
 chyl dren, yea against the tyraunt p̄ha-
 raos myl, and how? Through the myd-
 den of the sea, through p̄ desertes, tho-
 rough thousandes of their enemyes,
 thorough infinit paylles of hunger,
 thyrat, sycknes, & punysshementes.
 So that to haue reade, or harde suche
 great paynes, labours and trauayles,
 wolde make anye man to tremble and
 quake for horreur. God, notwithstandinge,
 althoughe they were beset on
 euery syde with paylles & most dan-
 gerous scorpardyes: yet remembryng
 his promyse byd geue the victorpe to
 his people. Thys therefore shalbe p̄ of-
 fice & duety of euery p̄sonour, to come
 forth, and to stand by manfully for the
 health & saue garde of hys shepe, yf at
 any tyme the tyrauntes of this world,
 do begynne vniually, and after ne ne &
 vngodly wayes, to aggrauate or bur-
 den, and oppresse thee people. For, they
 that mynyer thee lawes of natyons
 and peoples, and are gouernours of
 publyke meales, oughte too be bene-
 fycyall, not iniurpous or wrongefull,
 not pylers, and pollers, not robbers,
 and

The duty
 of ch
 rian ma-
 gistrat. s.

of both parties.

and theues. Luke. xxi. Therefore that famous & godly philosopher Seneca, byd ryght wel and iudely cal þo office or ruledomme of a kynge, Beneficium, that is to saye, a benefyte. A Roman, I suppose, is ygnorante, what is due of subiectes, to magistrates, whych thyng, sauled doeth playnely set forth the Roma. xii. but here in thys place we speake of tyrantes, whych doynge intollerable wronges vnto all men, haue in them no sparkle of loue towards theyr neyghboure nor yet of true relygion or godlynesse. What shall we saye, o faythfull soules? Shall wee not belue, that thys is doone, by thee singular loue, mercey, and bounteous worke of God thee father, that in thys oure moche wyched tyme, whiche is polluted, shall kyndes of vyce, we see thee myghtynesse of hys holpe worde, too shyne forth, wyche so grea te vertue and lyghtesomnesse? In this oure tyme, I saye, that all inordinate luges & fleshely affectyons, ouerghre oulnesse iniquitie, a dyssolute or lyeen tious corruptyon of all good lawes do raygne eury wher: that we se al rates and orders of menne, yea thee greateste parte of thee myghty dyn-

Seneca.

A digressi-
on.

The Image

Princes, corrupted, cōtaminated & pol-
 luted, with fylthie whoredom. adulter-
 ye, rauynng of mayden, vnfaythful-
 nes, impudency or vnfameliannes, ro-
 bberyes thestes, detenable vsurpe, &
 all other lyke horryble synnes. Where-
 fore, sythe that it is playue and eueden-
 te, that the word of god, was neuer her-
 therto, sens that the fayth of chryſt, be-
 gaune fyrst to bee preached and sprea-
 de abroad, set forth with suche power
 vertue & lyuelynesse, as we do se before
 our owne eye, to be done now a dayes,
 and that euery where almon, it maye
 easely be gathered thereby, that thys
 is done by the deuyne prouidence and
 not wythout our great good, that we
 beyng instructed wyth the knowledg
 of our saluation shuld rather rote our,
 thys deceateful hypocryse of humay-
 ne tradytions. Wherefore, be vnto þ
 pastour, which now, in this our time, þ
 children & fooles can speake, is not a-
 shamed to hold his peace, which hidi-
 the lyghte of gods word vnder a bus-
 shel, both the worke of the lord fraudu-
 lently or deceatfully, nor endenoureth
 him self al þ he can þ the people of the
 lord, may be delpyered.

Wo be to
 þ pastour
 which hy-
 deth the
 lyghte of
 gods word
 vnder a
 bushel.

God, is exprested & plaine wordes,
 reueled

of both parties.

etueled by Samuel, had in tymes pa-
cōmaunded Saul þæt kyng of þæt Is-
raelites, þæt he shulde make warre against
þæt Amalechites, & destroy the al, and kil
in the sword all liuing soules, & þæt he
shulde saue either to him self, or to his
soldiours no maner of thing of the ry-
ches & spoiles of those vngodlye men.
But Saul breaking þæt cōmaundemēt
of god, dyd bring aliue Agag þæt kyng
of þæt Amalechites, & also he doubted not
to reserue & saue a great nūbre of catel,
for to offre vnto the lord, with the more
precious & conely garmētes and many
other thinges. This proude presump-
tiō of Saul, that faithfull prophet Sa-
muel could not suffre, nor abide, which
feartinge him nothinge, þæt both was la-
tely made a kyng, & also was not a lyt-
tle puffed up, wth þæt prosperous victory &
þæt lord had geue him both boldly wth
such wordes blame & rebuke his diso-
bediēce: Wherefore, hast þæt not harkened
vnto þæt voice of þæt lord, but hast turned
to the pray, & hast done that, which is
touchēd in þæt syght of thee lord? But
Saul excusing him self, answered þæt
he had performed & fulfilled the wor-
de of thee lord, sayinge: I haue gone
the way, which the lord hath sente me

The exam-
ple of Sa-
ul and Sa-
muel. i. M.
gum 10.

Dothe we
oure good
intent:es þæt
ar not grō-
wed vpon
gods way
de.

E.iiii. vnto

The Image

Marthe ye
this, that
will maye
eine good
intents

A good pa
stour ou
ght to fo
low þe ex
ple of Sa
muell.

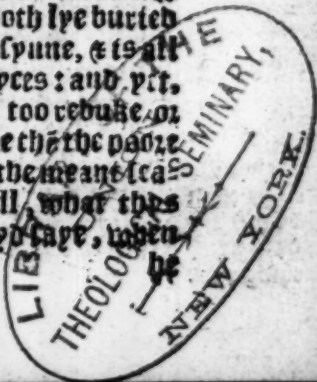
unto, and haue broughte Agag the
kyng of Amaleke, & haue utterly de-
stroyed þe Amalechites. But the people
toke of the spoyle, wepe, oren & the che-
feet of the thynges, which shoulde haue
be destroyed, to offre vnto þe lord thy god
in Gilgal, which thynges being hear-
de, Samuel dyd agayne blame & rebu-
ke hym very sharpely, sayng: Hath þe
lord as great pleasure in burnt sacry-
fices & offerynges, as when þe voice of þe
lord is obeyed? Behold, to obeye, is bet-
ter than sacryfice, & to hearken is bet-
ter than the fat of rammes. For, rebel-
lyon is as the spruue of wythecrafte,
and gubbernelle, is as the wychednelle
of Idolatry. Because thou hast can a-
waye the word of the Lorde, therefore,
hath the lord can away the, from beyn-
ge kyng. How best these thynges be-
ing thus paffe, & after that Samuel
had executed & done the comaundement
of god he dyd hewe in peeces Agag the
king of Amaleke, which was brought
to hym prysoner, Thys dede then, of
that moe holye and stronge prophete,
Samuel, doth sufficiently teache vs,
that it is þe office and duty of a pastor,
to spare neither kynges nor myghtye
magistrates, but as sone as he shall
perceave

of both pashours.

perceave them, to be deceaued, and too
go out of the way, by & by, he shall rebu
ke their errour, & they may learne both
to acknowledge their faultes, and also
to amende.

Therefore, a certayn of those hygh pre
lates of the Romishe churche (whose
name I will wittingly passe ouer) was
not all together folyshe, whych when
he dyd comitte the cure & administratiō
of a parish, whych dyd belonge to hys
Diocessys vnto a certayn minister, or pa
shour, he dyd bynd hym to these conditi
ons, that he shoulde in no wyse rebuke
or touche sharpely his order, yea, nor as
moche as wpyth a word: Agayne that he
shoulde so temperate and moderate the
preachinge of the gospel, that he shuld
in hys sermons blame and rebuke no
man. What shall then, this poore wret
ched pashour, beinge thus bounde, en
treate vpon, in hys publyke sermons?
Behold, & whole worlde doth lye buried
in the stinking puddel of synne, & is all
together drowned in byres: and yet,
it shall not be lawefull too rebuke, or
blame it. What nede haue they the pash
ours of a pashour? In the meane sea
son, I knowe ryghte well, what this
good and wyse father, dyd saye, when
he

against the
pashour will not
haue sines
to be rebu
ked by the
pashours.



The Image

he gaue thys commaundement, forsooth,
 that the condition & nature of the gos-
 pell was, to rebuke no man to sharpe ly:
 But, o reuerende father, open your eyes
 a lyttle, and loke diligently vpon Math.
 iii. &. xiii. Item Ioh. iii. &. viii. & other
 innumerable places, of the Euangelis-
 call scripture, that ye maye vnderstande
 what wordes, and maner of speaking,
 Christe and Iohn dyd vse in rebukinge
 mens synes. I know that he wyll ge-
 ue thys aunswere; Forsooth, that it is
 thee duetye of a pastour, to rebuke the
 synies of the commune & rascall peo-
 ple, and to bringe the of the baser sorte,
 from theyr accustomed vices & maner
 of lyvinge. For, in thys one thyng, that
 holy and reuerende father, dyd not a lit-
 tle shewe and declare hys godlynes, say-
 inge: that he dyd in no wyse gayn saye
 or contrarpe the Euangelicall doctrine
 but rather that he dyd fauoure it, wyth
 all hys harte. Beholde then, howe these
 men, do bewray theyr owne nature and
 mynde: Here, here, a suake lucteth in þ
 geaste For, the myghty Princes and ra-
 lers of this world, coulde well abyde or
 beare the preaching and doctrine of the
 truerth, yf they shulde not feele and per-
 ceauce, þ therby theyr tyrany is broughte
 to

the world-
 lyes coul-
 de wel ab-
 de þ prea-
 ching of þ

of both painours.

to lyght & rebuked, or yf they were not
afrayed, to lose theyr temporall commo-
dities and profytes. Another thing shal
also the faythful painour learne in the
example of Samuell: that he oughte in
no wyse to spare the princes and gouer-
nours, but blame and rebuke wherely
theyr faultes. Which thing, yf they can
not abyde: he heareth what Saynte
peter sayth: Better it is to obeye God,
than man.

But because the annoynted sorte of
the Papyes, are not ashamed, to affyr-
me strength, and equably the that obe-
dience, that they doo requyre of al kyn-
des of men, by this example of Samu-
ell, we muste better looke vpon it, and al-
so speake more largelye of it. When
Saul, in his factes and dedes, had ra-
ther folowed and obserued his intente
and mynde, than the playne decree of
Goddes word: he dyd commyt a great
syne of disobedience. Wherefore Sa-
muell sayth, that it is playne Idolatrie
yf a man doeth not applye and submyt
hym selfe too the lawes of God, and in
his doynges folowc theym as a mo-
sure and infallible rule: yea, that it is a
thyng, not onely hurtfull and perniti-
ous, but also moe deceyfful, wher

gospell, yf
it shuld not
rebuke
their vici-
ous living

Actuum. v

Of y true
obedience &
disobedience
agaynst
y papies

The Image

a man is wonte to be no lesse deceaued,
than sorcerers, wytches, and iugglers,
be wout to delude & deceaue thee sym-
ple and ignorant persons wyth their
mercy inuentions and iuggelinge ca-
nes. Whych sayinge of the prophete,
ought to be taken after this meaning,
sense, and vnderstanding: When a man
by thee inquite and counsaile of his
owne reason, doeth forge and ymagy-
ne vnto hym selfe some thinge, as iust,
good, and holy determining to obserue
and folowe it, and in the meane season
wyl not leaue of that one onely God,
and his wordes, what is good, righte-
ous and holy, he hath already set vp in
his mynd, a false and deceyfull God,
that is to saye, his owne reason & wyl
of his owne fleshe. Now, when this
false God is once erected & set vp, it is
an harde & difficulte thing, to put hym
downe, or to banishe him away. For, by
and by, he doeth swepe and declare hym
selfe in externe and outward things,
and that wyth wonderfull mynes iug-
gelinges, and hypocrisy, wherwyth, vn-
der the colour of godlynes, he goeth a-
bout to deceaue all men. For, as an ape
both lyke her yonglinges, though they
be more deforme & euyl fauoured, better
than

of both parties.

than the whelpes or yonglings of al o-
ther beastes, to al men gener ally at wot
to preferre the inuentiōs of their owne
reason & brayne, vnto al other ordinaun-
tes, statutes and lawes, that euer were
ordeyned, ept her by god or by man. For
the same cause, Saul dyd thincke, that
it was a iuste, an equal & seemely thing
that one kynge should not handle ano-
ther kynge too cruellye, nor slaye hym
with the sword, but rather that it was
a royall and kingly thinge, to leade
hys enemye, bringe ouercomed, capti-
ue and bounde. If hewyse he dyd iudge
that it was neyther commodious, nor
profitable, that the costly garmentes,
and other precious thinges, which were
found in the treasures of the Amalechi-
tes, shuld be destroyed wth fyre & the
sword, or that all the herdes of cattell,
shuld thus vnprofitably perishe: Where-
fore, he dyd suffer the souldiers to take
vnto theym selues, those thynges, that
were costlye and precious, (as thoughte
he shuld abyde & go about, by thys mea-
ne to fulfill the charitie of his neigh-
bour, expressed in the law). And also he
dyd institute, and ordeyne a greate and
solempne sacrifice vnto God bys Sa-
mour, therebye abydinge to fulfill the
fyre

The good
intente of
Saul.

The Image

syne lawe, that commaundeth to ho-
 noure, serue, and worshyppe one onely
 God. Samuell hauinge an eye too hye
 sounde a fleshely intent of Saul, sayth:
 Better it is too obeye, than sacrifice,
 and what shall a man call that obedi-
 ence? That obedience of Saul, whereby
 he suffereth both the kynge to be kepte
 a lyue, and the people too take of the
 spoule, costly garmentes and precious
 iewels, and to saue a lyue great heards
 of cattell for a sacrifice vnto almighty
 God? No. Haue not all these thynges
 a great weye of godly iustice? Yea for-
 sooth. But the Lorde doeth requyre an-
 other obedience: that is to saye, that we
 folowe the prescripte and rule of hys
 worde, wherby onely King Saul ought
 to haue obserued and folowed, and not
 to haue preferred hys owne good intent
 to the deuyne oracles of Gods worde.
 By this doe Monkes, Popishe priestes,
 and all the flocke of thee Pa-
 pists vnderstande, that this sayinge of
 the prophete Samuel, where he sayeth,
 that obedience is better than all sacri-
 fices, doeth make nothyng, to the es-
 tablishment and strenghtning of their ty-
 ranny, but that it doeth rather directes
 ly

The obedi-
 ence þ Sa-
 muel doth
 syke, of,
 doth make
 sayne no-
 thing þ ty-
 ranny of þ
 Papistes.

of both pastours.

the contrary they: natures and ordinan-
ces. for, by these wordes euery man is
commaunded to obeie goddes woorde
wthoute all tergierlation and con-
trouersie (truely thys worshypinge
is more acceptable vnto god) and that
we oughte too suffice oure selues to be
brought awaye or plucked from it, by
no mans auctoritie, nor by the coun-
sayle of oure owne reason. Therefore,
sythe that all the whole flocke of the
papines, do teache onely, they: owne tra-
ditions, set forth they: counsayls, and
leane vpon they: inuentions & dreames
whych are all togeather repugnaunt &
contrary vnto goddes worde, it shall be
oure parte and duetye to oppone & sett
agaynste soche traditions of theyrs, the
veritie of the dyuine worde of God,
When then they crye and thounder out
that Prelates, byshoppes, and prienes
muche be obeyed, lette vs by and by loke
together that these men, doo commaun-
de and sette forth the thynges, that maye
be proued and allowed by goddes wor-
de. Yf the thynges, that they commaun-
de, are soche, as maye be borne by gods
woorde, we haue all ready in thys thin-
ge, noo neede at all, of they: discrep-
tes, and Commaundementes, syth that

Whe Bil-
shops & pre-
lates do com-
maund vs
any thinge
we must lo-
ke whether
it agreeth
wth goddes
worde or
not.

The Image

we haue Goddes worde it selfe, whych ought onely to be broughte forth and adduced, whych ought only to be obserued of vs after whose prescript all our lyfe ought to be ordered, nor it is conueniente and mete that we shoulde ascribe it to any mortall man. Agayne, yf they commaundementes be soche, that the truerh of Gods worde, doth neyther admytte, nor allowe them; and yet in the meane season be of soche impudencye and vnshamefastnesse, that they be not ashamed to saye: Our decrees & lawes, though, they be all togeather contrarye to Gods holpe lawes, muste be obeyed; for obedience is better, thā al other thynges, we shal by and by aunswere, that those thynges, whych they do trillingly alledge for the obseruance and keepinge of theyr traditions, oughte to be referred to god onely: Yea, we shal dye rather a. hū. deathes, than neglecte in any maner of thyng the prescript and rule of gods worde, for, there can be no thyng more pleasaunte and acceptable vnto god, than yf we do diligently hearken to hys voyce nor suffice oure selves to be deceaued by the aucteritie of any man, be he neuer so greate, and holpe in the syght of the worlde. As often then

of both pastours

as ye commaunde thinges contrary to p
oracles of the diuine word of god, as of
te, most hygh seruice is done vnto thee
almighty, and euer lyuynge god, yf
no man obeyeth ponce traditours.

When Dauid the kyng of Itraell,
had with most detestable and filchy ab
ultery defiled y myke of that most va
liaunt and godly man Gias, causing
him most treaterously (whych fought
manfully agayn the vnsaythful ene
myes of god, iopardynge alwaye oys
lyfe for the weale of hys owne coun
trei) to be slayne and murdered, with
the swearde of hys enemyes: God did
by and by sende Iharban the prophete
vnto hym, whych shuld charge hys bla
me and rebuke hym, for thys most wy
ched and abhominable dede: because
that he shamefully contemnyng the
diuine maieste, was nothing neyther
afrayde nor ashamed to commit thys
filchy wickednesse in the sight of god,
ouely taking dede to thys thyng, that
men shuld not know the heynousnesse
of his facte. And also he commaunded, y
the punishmet, which ensued, shuld be.
with charge wordes, denounced, and we
wed vnto hym. ii. reg. xli: for he say
eth: Thou hast slaine with the swearde,

J. l.

Gias

It is en
hygh seru
ce to God
to be diso
bedient to
the vngod
ly tradit
ons of the
papistes.

The exam
ple of Da
uid: Pas
thā. li. Re
gum. xli:
Jo. 8. 12

The Image

W alas thee bechyre, and hane maryed
 bys wyfe: and therefore the Laward shal
 neuer departe from thy house. Behol-
 de, Nathan the prophete is compels-
 led to rellie, that more valyaunte and
 myghtye kyng Dauid too bys face,
 and to rebuke hym for the cryme of
 adulterye and trayterouse murder,
 that he hadde so shamefully commit-
 ted. What shall we saye then of those
 fawne harted and colde pashours,
 whyche scynge daylye and howelye
 the synkyng adulteryes of their high
 rulers and gouernours, before they
 omne eye, doo not as muche as open
 theyr mouthes too speake agaynste
 theym, but rather (whyche is an hor-
 ryble thyng to be spoken) are coadiu-
 iours and helpers vnto theym, that
 they may thee catchen pollute all the
 wholc world, wth adulteryes? What
 can bee spoken of þe synkyng
 and doggythe chaunte of the pash-
 ous, whose fornicatyon and adulter-
 yes, we li to be more shamefully excu-
 sed by them in the syght of all men?
 And yet in thee meane season these
 wyched hypocrites wyll bee coun-
 ted chaste of all men. Whyche thyng
 thoughe they bee vngodlye and
 more

Many pa-
 shours are
 fawne har-
 ted & colde
 in relling
 þe byes of
 the princes

The detes-
 table cha-
 untie of þe
 pashous.

of both Nations

moore wycked per they were too bee
borne in some of them, yf they woulde
keepe them selues wyth the thei detest-
ble lecherie, wythin the Limptes &
bondes of nature.

Hieroboam the syn kynge of the .x.
trybes, dyd conceiue suche a pryde, au-
dacitye, and vngodlynesse in his myn-
de, that he dyd sette vp .ii. calves for
too worshyppe, one in Bethell, and an-
other in Dan, boldelye peruerting the
feare of the Tabernacles, which ought
only to be celebrated in thei trybe of
Juda, leaue the people shoulde haue
anye occasyon too retorne too Jeru-
salem: He was the synne of the kyn-
ges, that dyd seme the seedes of Adola-
trye, and false relygion in Israell,
as we maye see. iiii. reg. xii. and .xiii.
But when the tyme appoynted for
relygion was at hande or come, and
the vngodlye kynge standyng at the
altare, dyd burne incens: beholoe,
the manne of God, whome we call a
Prophete, beyng sent from Juda,
dyd sodaynely appeare before the kyn-
ge, wyche dyd blowe forth and de-
clare wythe a lowde voyce, the com-
maundementes that he was charged w-
all, by almyghty god, sayinge: *

F. ii. altare,

The exam-
ple of the
roboam &
of the pros-
phet. ii. re-
gum. xii.

iii. Re. xii

The Image

alter alter, The Lorde god sayeth
thile thynges, Beholde, a sounn shall
be hoine vnto the house of Dauid (cal
led Hosias) and vppon the, shall be of:
fice thee pyrenes of thee hyll aultares,
that burne incense vppon the, and
mennes bones shall bee burnt vppon
thee. And he gaue a token thee sa:
me tyme, sayinge: This is thee token
that thee Lorde hath spoken it. Be:
holde, the aultare shall rent, and thee
altres that are vppon it shall fall out.
And when thee kynge hearde the say
inge of thee man of god (whyche had
crysed agayn the aultare in Bethel)
he stretcht oute hys hande, from thee
aultare, sayinge holde hym. And hys
hande, whyche he put forth agayn
hym, dyed vp, and he coulde not put
it in agayne too hym, the aultare asu
claue assunder, and the altres fell out
from the aultare accordynge to the to
ken, whyche the manne of god hadde
geuen, by the worde of the lorde. And
when thee same prophete hadde made
intercession vnto god, for thee healte
of that vngodly kynge, hys hande
was myraculously rehoied to her for
mer state, and yet for all that, he woul
de not thus leaue and forsake thee Idol
latrye

of both pastoures

latye, whiche he hadde ones begonne
and sette vp, so greate was the indu-
catyon and hardenelle of hys harte.
Nowe wee are taughte by this, that
it is the durtie and offyce of a Pa-
stour, too suffre in no wyse hys wepe
to bee broughte into anye peryll of Es-
dolatye, or into anye kynde of spere
of vngodlynesse: yea though some un-
godlye and rashe Hieroboam doethe
tysc agaynste hym, yet he oughte too
rescue hym, too hys face, and not too
ceasse or leaue of, though he knoweth
that he shall spende all hys laboure in
vayne. For god, dyd ryght wel knowe
thee harde harte of Hieroboam, and
that no reason could perswade him
from hys vngodlynes: yet notwithstandinge
he doethe vouchesafe to sen-
de a prophete vnto him. This thyng
doethe make agaynste those Pa-
stoures, whiche be woulde too excuse
theyr sylence that they doo vyle, wythe
this reason, sayinge that they doo
spende and becomme all theyr laboure
in vayne. For, this he doethe not
therefore ceasse too teache, whyles he
was amonge that fromarde and sub-
berne natyon of the Jewes, becau-
se that he dyd see theym too bee obay-

The Pas-
tour ough-
te not to
leau of,
though he
knowethe,
þ he shall
profyte no-
tyng.

The exam-
ple of A-
chab & of
Elias the
Prophete.
iii. re. xlviii

The Image

nate, and that they coulde wythe no
reason bee perswaded too receaue hys
doctryne.

Achab also kynge of the people of
Israell, beyng no lesse vngodlye and
rascall, dyd walke in the wayes of Aie-
roboam: yea, he dyd passe all oth-
er kynges (were they neuer so noughte
and vngodlye) in mayntaynyng of
false relygion and wyckednesse. For,
besydes the Idolatrye, whych hys
forefathers hadde broughte in, he dyd
also create and sette vp the Idol of
Baal, in aptutynge or ordaryng a
great multitude and numb-
re of priestes to worshyppe Baal, and to vp-
holde hys relygion: Wherefore the
heauenlye father, beyng not a lytle
moued dyd shutte vpp the heauens,
that by the space of thre yeres no
raigne dyd come downe, or fall vppon
the earth: afterwarde he dyd sende
the prophet Elias, whych shuld bothe
shame the prelates of Baals relygion,
and also reduce or bringe the poore
people again into the true knowledg
of god. When then, that more wicked
and vngodly king Achab, the extreme
enemye bothe of god hym selfe, and
also of true relygion, dyd mete this
holye

of both parties

holy prophete, he dyd incontynentlye
say: Art thou not he that troublest Is-
rael: Whome thee prophete dyd aune-
swere: I haue not troubled Israel, but
thou, & the house of thy father, whych
haue forsaken y^e comandementes of y^e
Lord, & haue folowed Baall. Nowe be
it sende nowe, and assemble all whole
Israel together vnto me, in thee
mounte Carmell, and thee foure hun-
dred and fyfetye prophetes, and the
foure hundred prophetes of the gra-
ues. Whome when, he hadde gathered,
(that is to saye Achab the kynge) Be-
lias comynge too the people of Is-
rael, sayde: How long haue ye betwene
two oppynions? Yf the Lord: be God,
folowe hym: but yf Baall bee he, goo
after hym. And when he hadde
offered vnto theym thys condytion,
that they shoulde by fyre commynge
downe from heauen, for too consu-
me the sacrifice, declare and shewe,
the dyuine power of Baall, they
coude: in noo wyse doo it. But
he callynge vppon the dyuine po-
wer, and name of the hyghe and true
lyuynge God, dyd see hys sacrifice to
bee consumed wth the fyre, that came
f.iiii. downe

The Image

41. Be. xix.

downe from heauen. Thou seest then,
 wyth what nedfagnes and constancye
 of mynde, Elyas doeth assaulte Ido-
 latrye, before that furuous and cru-
 ell kynge Achab, * and also before so
 greete, a multitude and numbre of
 false prophetes and Baalles pyces,
 though he dyd thynke hym selfe too
 haue bene left alone of all the num-
 bre of the prophetes. Lette the faith-
 full psonour learne by hys example,
 that it is hys duetye, too mayntayne,
 defende and vpholde, boldelye, and
 wythout any feare the auctoritie of
 gods worde, yea though he dothe see
 all the whole worlde too be agaynste
 hym: besydes that, let hym not suffer
 hym selfe to be frayde or dyscouraged,
 by that infinit numbre of false tea-
 chers, & prelates of Baals relygion,
 or the people to halte betwene two opi-
 nyons, that is too saye, lette hym not
 permyt & suffer, þ the rude & poore sim-
 ple people, be intangled or wrapped
 wyth that erroure, wherewy the ma-
 ny now a dayes beinge deceaued,
 are wont to say: that in dede, they doo
 trust in þ high and true lyvinge god, &
 yet in the meane season (say they) we
 haue some confidence in those creatures,
which

A haltinge
 in religion

of both pashours

whych are alreadre partakers of the euerlasting blessedfulnes, for the people of Israel was wont at some tymes to geue some honoure vnto the true God: but that almyghty and mercyfull creatour of all thinges, doeth not admytte, receaue, or allowe soche kyndes of worshippinge.

When the selfe same raskie, wicked and vngodly Achab, wold haue bought of Naboth the Israelite, a vertuous and godly man, the vyneparde, whych he had nyghe to the kynges palayce, aspyninge vnto hym, as moche as he woulde haue for it: he dyd take so greuouslye, that he was sayde naye, that he dyd sodaynlye fall into a sycknesse, or ague, whych ague, that vngodly Hezabell his wyfe, dyd by and by, by trayterous meanes put away. For, she dyd by false wytnesses, whych should accuse that vertuous man Naboth as a blasphemet of the holy name of the lyvinge God, bringe to passe that the innocent man should be stoned to death. Whych thinge being done, she dyd by her husbände to be meruey, and to clype, and to go take possession by the kynges lawes, of the vyneparde of Naboth. Here was the prophete Elias sent the

The hysto-
rie of Na-
both, and
what the
trewes Da-
uid ought
te by it. f. i.
Regū. xxi.

The Image

seconde tyme, whych should rebuke the
Kynge, for this wycked acte, and dete-
nable murder. Whych, when he came
to the Kynge, dyd saye vnto hym: Thus
sayth the Lorde. Hast thou kylled and
taken possession? Thus sayth the Lord.
In the place, where dogges lyched the
bloude of Naboth, shall dogges lyche
thy bloude also. And of that vngodly &
wycked Iesabell, he dyd prophesye af-
ter this maner: Dogges shall eat Iesa-
bell, in the fiede of Israell. The scrip-
ture doeth testifye, that all these thyn-
ges were done, according to the prophe-
cy of Elias. By this example the, what
the saythfull may our learne, that it is
requyred of hym, and that it is his due
tye and offyce, to wythstande manful-
lye, and wyth a bolde stomacke, the wic-
ked purposes of cruell tyrantes, not
onely, when he seeketh all the people, and
thee whole commune weale too be op-
pressed, but also yf he perceaueth that
one pryuate man alone doth suffer wic-
ge and iniurye.

The exam-
ple of A-
chab & of
the false
prophetes.
iii. re. xii.

Agayne, when all thee whole flocke
of the false prophetes dyd promyse vnto
the Kynge, Achab and Iosaphat, a
moone ioyfull, prosperous, and fortu-
nate successe of thee warre, exhortynge
them

of both pangs

theym, too sette forth the theyr armye a-
gaynste the Syrians: one onely p-
phete, called Micaeas, dyd sette hym
selfe agaynste all them, tellinge theym
before wth a constant and bolde myn-
de, al the fortune, chaunce, and successe,
that they shoulde haue. He coulde be
letted in no wyse, nether by þe greuous
iniuries of the proude Sederchias, nor
wth the opprobrious blowe, nor wth
hys hygher wordes, wher wth he dyd
boaste hys propheticall spiryte, to per-
seuere and contynue yll in the decla-
rynge and settinge forth of Goddes
commaundemente and holy worde:
Yea, when he was caine into prysonne,
he perseuered yll in hys purpouse.
And the oracles or prophecies of gods
worde, were so fulfyllled, that Hosa-
phat dyd retourne home, beyng sore
wounded, Achab beyng slayne wth
an arrowe. And when hys chariote,
where in he dyd ryde in the battayle,
was washed in the poole of Sama-
ria, that, whiche was prophcyed be-
fore by Elias, dyd happen and chaunce.
For, the dogges dydde lye there
the bloude of kynge Achab. By
the whiche example we are taughte
agayne,

They that
haue gods
wordes
in their
mouthes
yet in the
meane seas-
on are liars,
must be re-
sisted by þe
faithfull
pastour.

The Image

agayn, that a good and saythfull was
our ought to resyne them, that haue
gods worde in theyr mouthes, and are
wont to boare and crake of it, wher as
in the meane season they be lyers, and
set forth eyther of some pryuate affec-
tion, or of a flattering mynde, the coun-
sayls of theyr owne reason. Whether a-
ny man doth set forth and handle gods
worde of a fraudulent and deceyffull
mynde, it may easely and euidently be
gathered, knowen and tryed, by goddes
worde it selfe. Agayne, we do se that it
is the duerpe and offyce of a pastor,
to rebuke and lette, as moche as in hym
lyeth, that inordinate luge and lesyre,
that almoſte all princes haue to make
warre one agaynſt another. Let nowe
therefore, those hygher popische prelates
come forth. Let the proude company of
mytted Bishops, and of all other, that
are by a false and wronge name, called
spirituall, shewe theyr heades, that it
maye be knowen of all men, what they
haue done hether to. Who doeth not
knowe, that by the space of fyftene
yeres, and moche more, great and migh-
ty nations haue myth deadly and irre-
conciliable hatred, through the craftye
working and counyaunce of thes. Au-
richiages

Against po-
pische Bys-
shoppes, &
lyers and
mayntayn
warres

of both parties
 strifes warred, and yet (the more is
 the pyrie) do warre one against another
 O Lord God how many soules haue
 in the meane season perished, how ma-
 ny poore innocents haue bene cruellie
 murdered, howe greate treasours, and
 ryches haue ben wasted and spent? and
 yet we se no ende, but rather feare, that
 worse tymes wyl folowe. And as often
 as they doo reason amonge them selves
 of peace & concord, they do it for none
 other cause, but that they hauing got-
 te some profyt, may afterwardees ryse
 by greater tragedys of warres, in so
 much that to heare them at any tyme,
 speake of peace, wyl make any man a-
 frayed. For truely, when soeuer they do
 it, they intende to sende forth into thys
 myserable and wretched world, that un-
 luckye Are, which troubleth all thynges
 But that I maye in fewe wordes con-
 clude all these thynges, who soeuer is
 audious of true peace, and godlye con-
 corde, let hym syne receaue the woorde
 of God, whose lyght shyneth forth now
 a dayes, wyth so great lyghtsomnesse,
 for onelesse a man receaueth it, he shall
 neuer enioye the true peace. The are is
 all readye layde too the roote of the
 tree,

The are is an
 hurtful spi-
 rit alwayes
 doyngs
 yll to men.

But

The Image

But what meede we to proue, with
any longer demonstration, our of the bo-
kes and wytynges of the prophetes, af-
ter what facion, and maner, the parrour
ought to resyde & withstand the synnes
and vyces of the hygh powers & gouer-
nours? Let the faythful & diligent pa-
rour reade theyr sermons, and there be
shal fynde none other thyng, but a con-
tinuall syghte, whych they haue had in
the myghty princes & theyr vicious ly-
uing. For, who doth not heare and see,
with what wordes Clave doth rebuke,
the rulers of the commune weale, when
he sayth: Clave. i. Heare the worde of
the Lorde, ye princes of Sodoma, and
hearken vnto the lawe of our God, thou
people of Gomorra. Thy princes are
wycked and companions of theues.
They loue gyftes all together, & gape
for rewardes. As for the fatherles, they
helpe hym not to hys ryght, neither wil
they let the widowes causes come be-
fore them. And Hieremye doth also
complayne, that he can not fynde a
ryghteous man, or that minisreth ius-
tice, in all the stretes of the Citie: why-
che he speaketh not of the commons or
rascall people, but of the Lordes and
chief rulers, whose synnes and vnfayth-
fulnes

Clave

Hieremye.

of both passions

fulnesse do farre passe the wyckednesse
of the people. Therefore, the princes and
rulers of our tyme, be wylle ynoughe,
whych forbyd by theyr lawes, that no
man shall speake agayn theym, nor a-
gayn theyr bypous lyunge, wher as
the fountaynes of all vyces and deuy-
lythe wyckednesse, do sprunge fro none
other, than from the synners spiritu-
all prelates, and gouernours. Agayne,
wyth what sharpnesse, doo they spea-
ke agayne false prophetes? How cru-
ell, dreadfull, and horrible a punishment
doeth Ezechiel, xxxiii. Chapter, threa-
ten to those passions, whych are wont
to fede theym selues onely? Of whom,
wythout doubte, there is, and shalbe al-
wayes a great number, and yet neuer-
theless the prophetes do not therefore
spare theyr craftye deceytfulnes and
hypocrysy. What shal we saye of the
prophete Amos, whych most sharpe-
ly rebuking the synnes of the head rulers
doeth call theym fat bullockes, & also
doeth prophesie & tell before, what mis-
fortunes, plagues, & calamities are pre-
pared for them? What, Jonas was co-
mpelled by the deuyne commaundement
of God, to goo into a strange Cytie,
whych was al drowned in wyckednesse
and

Exhila.

Amos.

Jonas.

The Image

and synne, and to denounce and tell vnto them the punishmentes and plague that shuld folowe, wythin the space of xl. dayes. To be shorte, what seueritie & sharpenesse dyd they all vse, whereby before the captiuitie of Babilon dyd prophcey of the vtter destruction of the people, and yet for all that, they coude auayle or profyte nothinge.

The exam-
ple of Jo-
hn against
Herode.
marks. vi.

That valiant and noble fore runner of Iesus christ, John baptist, dyd right well know the strength, might, and freecenesse of Kyng Herode, whereby was so great, that none of al hys contrey durst contradicte, or gaynesaye it: and yet in the meane season, he docth also vnderstande, that he ought not therfore to be spared, nor yet to be suffered at his owne pleasure, wythout the blame of any man to exerceise and vse hys inordinate lechery: & because that ther was none other, that durst reprehend or rebuke thys abominable dede of the Kyng, he hys owne selfe cometh vnto hym, & layinge the heynousnesse of the acte before hym, sayth: * It is not lawfull for the to haue thy brothers wyfe. The Kyng therfore, beinge offended at hys boldnesse, dyd bothe cast hym into prison, & at length put hym to death, Whereby,

Mark. vi.

of both pashours

we do gather. that a pashoure is dys-
uen to thys necessytye, that he must re-
buke, blame and reuehende, all those
lawtes, vyces, and synnes, that none
other mortall man dare rebuke: here
we see no manne too bee excepted. but
that he must resyde the verye pashours
them selues, and also þ myghty prela-
tes of the church, and that, too they
owne faces: lette hym not suffice hym
selfe, to be dismayde wythe the vayne
feares, neyther of mans strengthe, nor
of dignytye and power. nor of thee fo-
lyshe and madde multytude: but as
sone as thee lorde doethe warne hym
of hys duetye, lette hym goo aboute
it, wythe a stout and bolde stomache,
and neuer leaue of, tyll he seele and
perceauie in them a manysfeste amend-
mente of lyfe. For, so doethe the lorde
commaund Hieremye, sayinge: And
therefore gyde vowe thy loynes, aryle,
and tell them all, that I geue thee in
commaundement, feare them not, leaue
I desceyve the before them. For behol-
de, thys day do I make the, a strong be-
fenced towne, an yron pyller, & a brase
walle agaynst the whole lande, agaynst
the kynges and myghty men of Iuda,
agaynst the prieses & people of the lād.

marke ye
thys, o ye
faynt heart-
ed pastou-
rs, þ dare
not speake
agaynst a
gnatte;

Jer. lxxv.

B. l. They

The Image

They shal fight agayn the, but they shal not be able to overcome therfor I am with the to deliuer the. They shal conuerthe vnto the, and thou shalt not conuerthe vnto them.

It is the
Dutye of
Pastours,
to rebuke
those vices
þ none o-
ther mā da-
re rebuke.

Ephors &
Tribun
were offy-
cers amōg
the Lacede-
monians &
Romayns
too whō þ
people, yf
they were
not wel v-
led myght
haue appel-
led for the
higher ma-
gistrates.

For, as among the Lacedemonians
there were certayne officers called
Ephors, and among the Romaynes, o-
ther, whome they called Tribuni, and
at this present, in certayne cyties of
Germanye, there be hygh wardens of
compagnies or trybes, whiche do resyn
and wythstande the heade ruler, yf at
any tyme, through ouer greate power,
he wypereth out of facion, so god did in-
stitute & ordaine Pastours amōge his
people, as certayne officers, whiche
shoulde alwayes watche. For god wyll
haue no man to be so hygh nor of soch
auctoritie, þat mē shoulde be asfayde
to rebuke his synnes, or tel hym of his
faultes. And yf the magistrate, whose
offyce and dutye it is to do it, beyng
eyther letted wyth feare or infected w-
th the same disease, dare not bold-
ly resist & wythstand the supreme ruler
& gouernour: yet shall he, that is a Pa-
sour neuer slepe: In dede yf thauror-
tie of the magistrate be toynd w-
th his gudye, labour, and godly endeuours

of both **Sauours**

be enterpryse: Wyces and wychednes,
shal the more easely, and wiche grea-
ter quietnes, or more commodiously be
taken awaye. But yf he be slothfull,
or negligent, the pascour shal take vpon
hym thys harde cure yea, wiche the perill
and leoparde of hys owne heade, and
shall loke for helpe and deliuerance,
from none other, than from god only.

Thee **Sauours** muste watche, and
stoppe the waye vnto wychednesse and
synne. For god arysen the perill sendyn
ge forth hys prophetes in tyme, to mo-
uynge, correcte, and amende the world,
whiche altogether is polluted, wiche syn-
ning filthines of synne, as we may se.
Hierem. xxi. and xxiij. But after that,
thee admonycyon sente of God, is
ones come, there is none other reme-
dy, but that wee muste chaunge out
former lyfe, and amende oure sel-
ues. For, excepte thys be done, a grea-
ter euill or plague is at oure owne
doores, whiche dayly draweth the neces-
sary and never, and is aggrauated, tyll ex-
treme and bitter destruction do ensue
and folowe. We haue examples
in readynesse, wherewith the thys can
bee proued.

For, who doethe not

II. Cron.

xxxvi.

Hiere. xxi.

The Image

Exo. xxxii

See thee lamentable destruction of Sodom, and of the Aminites: * Also of people of Israel, when they had worshipped the golden calve in the desert, were receaved into favour agayn, but whē afterwarde dwelling in the lande of promission, they had vngodly despised the voices of the prophetes, they were extremely plagued, & carryed away captiues into Babylon.

What armure a valour must bee armed wryth all.

math. x.
marke. vi.
Luk. ix. 1

Syth then, that it is the offyce and duetie of a valour, to set hym selfe against, to respa & withstand, al the pynces, & myghty rulers of thys worlde, and to fygth against them, & theyr vicious lyuiges, w al his myght, strenght, & power. It is very necessary and nede full, that he be well armed, afore that he take vppon hym thys harde burden or charge. Wherefore, he must be brought into the armory of Christ, that out of it, he maye be decked and armed, w the thee same armure, that Christe dyd afore hand arme his discyples w. For he sending to the his discyples, dyd say: Go, and preach sayinge: The kyngdom of heauen is at hand heale of syck, clēse of leapers, raise of dead, caue out deuyls, & preach that of kyngdom of god, is already at hand, or at the verye

DOOLE

of both pastours.

Dooore. Freelye ye haue receaued, geue
 freely. Possesse not gold, nor syluer, nor
 brasse in your purses, nor yet scrippe to
 wardes your iourney: neither .ii. cotes,
 neither shoes, nor yet a rode. For the
 worke mā is worthy of his meate. In
 the which place, Chrus doeth diligent-
 ly beware & take hede, & the pastour be
 not intangled w any cares of earthly thi-
 ges, or w any study & thought, howe he
 shal get his lyuynge. yea, he wyl haue
 him in no wise to prouide him self of a
 liuing: but doth comit vnto him, that
 chiefe & principal sode of thet soules,
 whō he bidderth hym to set forth, w all
 faythful labour & diligēce, beleuing &
 & wout al doubte, & they shal waite no
 manner of externe & outward thinge, &
 is necessary for & lyfe of the body. For,
 there shalbe almayes euery wher some
 godly & liberal mē, which wyl not suf-
 fere the that labour faithfullye in the
 lordes vineyard to lack or want anye
 such thinges. Besides that, he can not
 denye a scholr, and other necessary thin-
 ges, vnto his ministers & worke men,
 that prouydeth so liberally for the byr-
 des of the ayre, & floures of the fvelde.
 Agoutouer, he commaundet the to geue
 freelye vnto other, & giftes of & spīryt,
 B.iii. whych

A staff is
both grai
ted & for
hiddē to þ
apostles.

The Image

which they had receaued, by þ free libe
raltye of god. In marke he doth pmit
or suffer thē to weare a staffe, which is
nothing repugnant to those thiges, þ
we haue now here aledged. For, that a
staffe is permitted or graunted vnto thē,
to helpe thē in theyr way or tourney, þ
so they shuld vnderstand that all pompe
& pride of charets & horses was forbid
den thē. In Mathew, he doth forbyd þ
same lest they shuld thinke, þ they might
bryng their matter to passe w armpes,
& force of armes: velsydes that, because
they shuld wholly comit thē selues, vnto
his diuine wil prouidēce & promise,
nor go about to prouyde for thē selues
w theyr owne wysdome and audye.

The keyes
of binding
& lousinge,
ar geuē to
þ apostles

A lytle after, Christ doth also addre
And who soeuer shal not receaue you,
nor heare your preachyng, when ye de-
parte oute of that house, or that ctyte,
shake of the duke of youre fete. Wete-
lye, I saye vnto you, it shall be easye
for the lande of Sodom and Gomo-
ra in the day of iudgement, then for þ
ctyte. Euen as in the fore aledged pla-
ces. he dyd byd them to use the keyes
of losyng and forgeuyng that is too
saye, when he commaunded them to
preach the gospel, and to tel forth, that
the kyngdō of god is at hand; so now, he

of both parties.

both byd the to bynd such, as myl not
receaue the gospel or glad tydings of
saluacyō offered by the. For, when he
doth cōmaund them, to shawe of, & dūe
of their fete, he doth teach thereby, as
by a certayne signe & token, that the in-
fydels ar swarred & bound wth so straight
bondes of infidelitie, misbeleue, & in-
credulitie, that they that are faythful,
may not haue, as moch as & dūe, (thā
& which, nothig is more vile & abiect)
cōmune wth the. After the same facion &
maner, paul afterwarde (as we may
se in the Actes) byd use the keyes of bi-
ding. For, whē certain vngodly & sub-
borne Jewes withstanding & Euāgely-
cal doctrine, did moe vngodlye blasphe-
me & name of chris, he did shawe his gar-
mētēs, & dūe of his fete against the, say-
ing: Your bloude be vpon you: owne
heades. Fro hence forth wll I go bla-
melesse vnto the gentyls. Also, in thys
place, we may se, & chris doth violently
cōpel no mā to & faith, nor wil haue any
mā to be cōstrayned (as we do see many
now a dayes to be fowle deceaued, wth-
the thynkinge that it is lawfull, make &
faythfull asayed, & they do rather see
& riches & kingdō of this world, than &
kingdō of chris) that al vertuz, power,

Actu. xviij

that my
haue no
mā to be
compelled
violently
the saye

The Image

and glorie, may be adscrybed too by a word alone.

The Apostles & Disciples, are destitute of all earthly and outward help

The flesh can not wel away with these thynges.

By & by agayne Christe sayth: Behold, I send you forth as shepe amonge wolues. Be ye therefore wysse as serpentes, and innocent as doves. But beware of those men, for, they shall deliuer you vp to the counsailes, & shall scourge you, in theyr synagoges. And ye shall be broughte to thee heade rulers, and kyniges, for my sake, in wytnesse to them and to the Gentiles &c. Behold he taketh from the all earthly defence of this world, al hope of comfort and helpe. For, what could be spoken, more greuous, dreadeful, and horrible vnto the flesh, then that ye shall be deliuered vp to counsailes, ye shall be broughte vnto heade rulers, kyniges, and also before iudges, they, whome ye do thinke more frendely, shall treacherously betraye you, ye shall be scourged in Synagoges, one brother shall deliuer an other to deathe, the father shall bringe his sonnes into extremc leoparde and peryll of theyr owne lyues, nor the sonnes wyl in any wyse spare theyr poore parentes. And yet in þe meane ceason he sayeth, þe amonge ouer þe myddes of so many & greate peples

of both pangs.

perils, they shalbe naked, and as touching the bodye destituted of all helpe, as shepe that be in the myddene of wolues. For, as wolues do in no wise pytie the shepe, nor acknowledge that they be bothe innocente and meke, but rather runnyng vpon them, do scatter, teare, rente, deuoure, and destroye all aboute, so they, that are the true worshypers of God, shall fynde no maner of mercy before tyrauntes, whiche wyl eneme them as shepe, appoynted to the slaughter, yea, they runnyng furiouslye and most ragiously vpon theym, wyl thinke that they doo hyge seruyce vnto God, yf they do roote out fro the earth and murder cruelly as manye, as be shepe.

This armure, I say, and other lyke, (as whē he saith: The disciple or scoler is not aboue the mayner, nor the seruāt aboue his Lord. Agayne: yf they haue called the good man of the house, Beelzebub, howe moche more shall they bys household seruantes? And when he sayeth: In the worlde ye shall haue persecution. Item: They shall speake all yll wordes agaynste you) maye seme vnto some, lestes rather, and stoppes, than anye defence, or strengthenyng,
wher

The Antage

wher as in very dede, they are nothinge
els but a very armure. For, yf any man
be already before fullye perswaded in
hys mynde, that these thynges, wyl hap
pen and chaunce vnto him, lookinge for
the wyth a bolde & coragious stomack,
all feare being banished from his mynd
he is already wel armed, so that they ca
neither hurt nor harme him any more.
Yf then, these thynges can neither hurt
nor harme the p'sonour, we must needs
believe, that he is surely fenced and ar
med, and that wyth a stronge compleat
armure, agaynst all these thynges. And
yet I doo not sette forth here the de
scriptyon, of that armure, whereof
Sapient Paule maketh mention. Ephe
sians. vi. Chapter. but I bringe forth
the same, whyche Christe dyd vnto hys
and wyth playne wordes describe and
sette forth. For, when he hath, Math. x.
rehearsed an infinite number of mys
fortunes and peryles, whych do dayly
and hourly hange ouer the p'sonours,
he sayeth by and by: doo not ye feare
theym. And a lytle after: do not ye fea
re theym that kyll the bodye, but the
soule they can not kyll, but rather dea
de hym. that can deuoie both y bodye
and soule in the fyre of hell. Not to
feare

To be without feare
is y moste
stronge ar
mure of a
p'sonour.

of both parties.

fearc then not to be dismayde, for anye
dread, feare or horrcour of perylls, is
a moode stronge and sure armure.

But peraduenture, thou wylte make
an Obiection, and saye: What newe
thyngc hathe Christe taughte here? for,
alreadye afore I dyd vnderstande, that
I shoulde luge lye and wythe a bolde
commacke goo aboute thee offyce and
charge, wherche is geuen and entoynd
vnto me, yf I feared nothyngc at all.

Obiection

Wherfore I hadde more nede of hym,
that shoulde geue me that mynde, whi-
che wyl be afrayed of nothyngc. For
excepte soche a mynde be geuen me, I
can not perscuere, but Christe hym selfe
doeth make aunswere to all these Ob-
jections. For, when he hadde commaun-
ded theym, that they shoulde not be a-
frayed in those waues of perylls: by
and by he dyd shewe, wher they myght
gette soche a mynde, as shoulde be with-
out feare, for he sayth, Iohn xvi. These
thynges haue I spoken vnto you, that
in me, ye maye haue peace, for, ye shall
haue affliction in the world. But be ye
of a good chere, for I haue ouercommed
the worlde. Does thou see nowe, howe
Christe is our defendour? He byddeth vs
to be of a good chere, & that we putting
away

Solution.

The Image

awaye all feare, do perswae constantlye
in hys worke, though most greuous
afflictions do ouerwhelme vs. For, this
is the nature of the worlde thus alway-
es to exerceyse and trouble the true wor-
shyppers of God. Here doeth lye a most
sure hope of oure comforte, and an vn-
doubted defence, that Christ hath ouer-
commend the worlde. For, yf we be hys
faythfull mynisters, he shall also ouer-
come the worlde for vs. Wherefore, he
byddeth vs to be of a good cheare, and
to putte awaye al feare. After the same
maner Moyses doeth comforte the chil-
dren of Israel saying: * The Lord shall
fyghte for you, and ye shall holde your
peace and be still. The p[er]son then,
berynge endued, or rather armed wyth
suche a mynde, shall wyth all care dili-
gence, and fidelitie admy[n]ist[er]e the wor-
ke of hys Lord, committing al the residue
vnto hym, who, according to hys good
and deuyne wyll, shall geue a ioyefull
and prosperous ende, or successe.

Exod. xliii
But because the p[er]son myght here
Objection make another obiection. & say: Truly,
I do heare the voyce & worde of Christ,
which promyseth that he wil be both an
helper & a defendour vnto me, but I see
in the meane season, how he is wont to
defende

of both parties.

defende bys mynisters, euen so, that at
length they be sayne to suffer death. I
answere that then thou art very well
defended, when thou doeste suffer death
for Christs sake. For, no man suffereth
death for the name of god, excepte he be
a chyld of God. But here in this place,
thou shalt knowe the chiefe and moeste
principall foundations of fayth & cha-
ritie, wher wyth the whole buyldinge
of a Christian man is set vp, as it hath
bene promysed afore. Doe thou beleue
that there is one onely almighty God?
I beleue, wylt thou saye. Doe thou be-
leue, that the same is thy god, thy Lord
and thy father? I beleue wylt thou say.
Tell me then, doe thou putte all thyne
hope and confidence in hym onely?
Yes, wylt thou saye. Wytthout doubt
then, thou doeste beleue thys also, that
the same God hath promysed nothyng
vnto the, but that he wyl perfourme it.
That do I also beleue, wilt thou saye.
Yf thou doeste then acknowledge God
to be thy father, I doubte not, but that
thou wylt loue hym, & in all his comma-
ndementes, be obediēt vnto him. And yf þ
be thus mynded, thou wylt be glad, I
trow, yf thou canst at any tyme do ser-
uyce, vnto so bounteous, mercifull and
gentyll

Solution.

The princis-
pal founda-
tions of
fayth & cha-
ritie.

The Image

gentyl a father, or yf thou canne do any
maner of thinge, that may please hym.
Or that sayth then, wherby thou doest
acknowledge hym, to be that most hygh
and almyghty God, wherby thou doest
acknowledge hym to be thy God, and
thy father, that also is wont to calue &
folowe, that thou conceaue a verie
great hope to come into the presence of
this God, yea, thou wylte make haste
to come vnto hym, as soone as may be.
For, yf thou doest acknowledge hym to
be thy father, thou shalt loue hym. Yf
thou doest loue hym, as thou oughtest
to do, thou canst neuer abyde that his
name be blasphemed, that his honoure
and glory be any thing mysused, that
his worde be not beleued, that his com-
maundementes be thus so vngodly and
wickedly contempned and trodden un-
der fete. As then, thou wylt rather dye,
than to suffer thy father to be broughte
into any ill name, or too be diffamed: so
shalt thou moche more wyshe and desyre to
suffer this bodely death, rather than to
see gods glory to be diminished. Agayne
yf thou doest beleue that Gods wyde
is constant, sure, and infallible, thou shalt
also knowe and vnderstande, that noo
greater glorye can vpon the earth hap-
pen

I *similar*
de.

of both parties.

pen vnto man, and that we can doe no
greater scrupce vnto God, than yf we
suffer death for the glorie of hys name.
Therefore, the lesse feare and horroure of
death is in thee, to moche the greater
and stronger fayth is in thyne harte,
on the contrarie, the more thou doest
feare and dreade thys bodelye death, so
moche the lesse doest thou loue Christe,
and truste in God. For, whosoever is en-
dued wth a true faythe and is fyrred
wth an vnfayned and sincere loue of
God, he doeth already vnderstand, that
thys death, wherby we must suffer for
the name and glorie of Christe, is a very
lucere and a most true waye, to come to
euerlastinge lyfe. Besides that, he doth
know, that he is in no wise ouercomed
whiche, for the confession of Christs na-
me, suffereth death, but rather that he is
both ouercomed & all together vndone,
that for the loue of thys mortall lyfe,
both suffreth in selfe to be plucked away
from God. He then, that vnderstandeth
all these thinges perfectly, shall in no
wise excuse thee peryll of death, for, it
is the nature of the fleshe, to feare death
and to complayne of it, but he that hath
in hym a sincere and conde loue of
G O D, noo feare, noo concupyscence,

The death
if we suffe
for for chri
stes sake
is a true
way to co-
me to euer
lastig lyfe

The Image

or coueteousnesse of earthlye thynges,
shalbe able to quenche that deuyne heat
whych is in hym. We must nedes, with
the myghte and power of thys loue, as
with a more sure armure, to ouercome
the enemyes of god, as Saule doth tea-
che, when he saith: Roma. viii. I am
sure, that neyther death, neyther lyfe,
neyther aungels nor rule, nether power
neyther thynges present nor thynges to
come, nether heghth nor lowenesse, nor
any creature shalbe able to departe vs
fro the loue of god, whych is in Christ
Iesu our Lorde.

Why and
wherefore
loue is re-
quired in a
pastour.

A shalbe
de.

Nowe because that charitie is afore
all thynges, and most chiefly requyred
in a pastour, as very necessary, the cause
must be shewed why he hath neede of it,
and also we must tell, wher he maye get
it. Loue is therefore necessarye in a pa-
stour, because that all hys actions and
doynge, all hys endeouours, and coun-
sayls must be proued, tryed and righted
by the rule and lyne of charitie or loue.
For, as no carpenter, be he neuer so con-
uynge and induncious, is so well eyed,
or hath so perfect a syghte, that he nea-
derth no rule & lyne. So, nether þe reghth
of the mynd, nor þe science & knowledge,
nor yet sayth, is any thyng worthe ex-
cept

of both passions

cept it be righted by þ rule of charite.
 For. Paul doth speake of it after this
 maner: Loue suffereth long, & is courte-
 ous: Loue enuiereth not, loue doeth not
 forwardlye. swelleth not, dealthe not
 dishonourably. seeketh not her own. is not
 prouoked to anger. thinketh not euil, re-
 ioyceth not in iniquitie, but reioyceth
 in the truth, suffereth al thinges, bele-
 ueth al thinges, hopeth in al thinges. en-
 dureth al thinges. Loue falleth neuer
 away. It may then easely be gathered
 by these condictions of loue, that afore
 al other vertues it is necessary & nede-
 ful to a pastoure. For, as a shepeherde,
 both scourge & beate some of his shepe,
 some he dyueth forwardes w his han-
 des, some with his fete, some againe he
 doth wyngell forwardes, some he doeth
 allure w bread & salt, some, þ at weake,
 he doth beate vpo þs shoulders, some
 agayn he leaueth in þ stables & foldes,
 tyl they be growen & of strength, & in al
 these thinges he seeketh þ profit of his
 maiuer, hauing a respect only, þ the nu-
 ber of þ shepe may encrease, & that they
 may be safe & sound: So, þ passion of
 þ soules, being kyndeled w the fyre of
 gods loue, wal do al that he can, that þ
 shepe of god, may bothe encrease, and
 be safe.

1. Cor. xiii.

A similar
de.



The Image

abydying ceedfauly in þ true fayth, may
alwayes, through hys dyligence, be in
safe garde. Wherefore he shal, now in
tyme, now out of tyme cal vpon them,
as the nature of shepe is wounte to re-
quyre, and as God, accordyng to the
true meanyng of hys worde doth ad-
myt. But, what meade we manye wor-
des? He that hath loue, doth neuer, de-
ceauie or fayle, nor is deceaued, for, loue
is not ydle, but moueth man, to promo-
te & set forth alwayes the honour and
glozy of god, bearyng, & sufferynge in
the meane season wyth a constant and
cedfaue mynde, all those thynges, that
must be suffered for it. But yf a man
doeth want thys charyite and loue, he
shall easely fall, and that headlonge
into the bottomlesse pyt of pryde: for
without the loue of god, what is man,
but an arrogante pryde, & mere hypos-
crysye.

Without
the loue of
God it is
an easy
thinge to
fall into
pryde.

Wher the
loue of
god ought
to be sou-
ghet.

Now, and where a man shall bothe
seke and fynde the loue of god, it is
easye to bee knowen by the wordes of
Chrysostome, wher Joh. vi. he speaketh af-
ter thys maner: No manne cometh
vnto me, except my father doth drawe
him. Ergo, it cometh of god þ draweth
vs, þ we do glyck vnto him, leaue vpon
him

of both pastours

him, & true in him. For, god him selfe,
 is loue, as John. i. Job. iiii doth test-
 fyfe. He then, þ dwelleth in loue, dwel-
 leth in god, and god dwelleth in hym.
 Wherefore, it is most necessary & unde-
 ful for a pastour, to cal earnestly vpon
 god, þ he vouchesafe to kinde in him þ
 fyre of his loue. But how shal he call
 vpon him, in whome he beleueth not; in
 wch he trusteth not; 1 Ro. x. The inuoca-
 tyon the, or prayer, cometh or springeth
 of rayth: for, no mā is wone to cal
 vpon him, of wch, he can not hope, to re-
 ceue saluatiō & helpe: besydes þ, men
 do not cal vpon him, of whose good wyl
 & loue they do hope to haue al goodnes
 yf in the meane seasō. they know him,
 to be so weak, þ he cā not helpe & aide
 them. Yf then, we do in our myndes ac-
 knowledge god, both to be merciful &
 loupng towardes vs, & also almighty,
 that is to say, þ he is not only wyllyn-
 ge, but also able to helpe oure necessi-
 ties: it is alre dy moe sure, þ god is in
 vs. For our fleish, cā not haue, of it selfe,
 such a knowledge of god. Yf therefore,
 ther is in vs, & in our myndes, suche a
 knowledge of god, & such confydēce, &
 trust in him, that same is not of oure
 felues, but it cometh of god. For, it is

The Image

he that leareth vs. both bys power, &
bys wyl & certyfeth vs of the by bys
ouelyc begotten sonne Iesus Chyrie.
And who soener, doth receyue hym for
the sonne of god, he is alredy sure in his
mind, that god both wil & cā helpe vs:
for he hath delyuered to death his one-
ly begottē sonne for vs: than the why-
che, nothing cā be found in this world
greater, or more excellent. He therefore,
which is certified by Iesus Chyrie, is
borne of god, and god dwelleth in him
i. Joh. iiii. For, we cā not by our owne
reason and strengthe receaue Chyrie,
wyth a sure, and stedfast faith, for that
is wrought in vs, by god only. And he,
that hath god dwelling in hym, is al-
reedy certyfied in bys mynd, that God
wyll both heare bys prayers, and also
performe bys desyres. By these thynges
thē, þ haue ben rebetled hiterto, it is
most surely to be gathered þ they. why-
che at wōt to complayne of þ feblenes
of gods loue, and of theyr cold affecty-
on towards hym, nor cā abyde to sus-
fere death, for his names sake, haue not
yet receaued chryst, w a true and sound
fayth. For, he þ hath embraced chryst,
from bys verpe varie, can not, but bee
ashamed, yf he feelthe bys desyre too

of both paffours

So aboute some let or suppe, syth þ he
 seeth god the father, to haue deliuered
 so liberally his onely begottē sōne for
 vs. Who soeuer then, despieth the loue
 of god, he must aske of god þ father, the
 true knowledge of Iesus christ, and of
 his whole minery, & that he may leane
 vpon him wyth a sure, true & vndoubt-
 ed fayth: and by & by he shall feelee in
 him self þ fyre of loue. He shall also af-
 terwardes geue high thākes vnto god,
 þ he doeth vouchsafe to spēd, bestow &
 consume, this soule & vyle body, to the
 honour and glory of hys name. For, al-
 though our fleshe doth dreade & feare
 death (for chyns hym selfe, was not a
 lytle moued wythe the feare and voi-
 cōr of death) yet not wythstanding,
 beyng by and by ayled, w that more
 strōg fyre of loue, & incēdinges of faith,
 wil be cōratined to folow the faith: w
 soule, into þ very death. Such I saye,
 is the necessitye of gods loue whyche
 may be drawen out of those fountay-
 nes, that we haue shewed euen nowe.

Of whom
 we ought
 to desire þ
 loue of
 god.

We thinke the, þ it is sufficiently shew-
 ed & declared, þ the loue of god one-
 ly, can performe or bryng to passe
 al those thinges, that are necessary for
 a paffoure, whych at these: that be vt-

What the
 loue of
 god is as
 ble to doo

The Image

terly forsake his parentes & hys owne self, that he take vpon hym thys most peryllous office, wout scrippe, putte, & without any rode or ryck, that also, he suffre hym selfe to be broughte before heade rulers, before kynge and Iudges, that he suffre hym self, to be scourged, to be reuiled & y^e spoken of, and at length to be most cruelly put to deathe: Whych the loue agayne, it is impossyble to stande, wythoute a true and assured sayth in god. Now also, the greatenes of the reward must be considered, yf perchance, according to the nature of mannes wytte, the hope of the reward may encourage the p^{er}son, both to labour, and also to bee patient, in hys troubles and afflictions. Our lord Iesus Chryn doth appointe the reward. Marke. x. For, when Peter had in the name of all hys disciples asked hym, sayinge: Beholde, wee haue forsaken all thynges, and folowed thee. What shall we then haue? Chryn dyd answer: Verily, I say vnto you, Ther is no man, that hath forsaken hys house, or hys brethren, or his syners, or his father, or hys mother, or hys wyfe, or his chyldren, or his kyndes, for my sake & the gospel, but that he shal receaue an hun

the reward
de of a
good p^{er}son
four.

of both pangs

hundredth fold in this world, houses, & brethren, and sisters, & mothers, & children and fields with persecutions, & in the world to come, life everlasting.

Here, christe doeth the promise an ample and an exceeding great reward, but he doeth add a very sore lawce, he maketh it very bitter, and hatefull or heynouse vnto our selfe. when he telleth before, that we shal haue, & reward in persecutions. Wherefore, we must better loke and consider, wher, the same hundredth fold reward that he doth speake of here, was euer geuen. For, it is a very easie thing, to fynd persecuttion in this worlde, but we se, that it is not so easie to fynd an hundredth houses, & so many brethren & fields &c.

Wherefore pōder more dylgently, what hath ben done. Whē Peter, as p Actes do testifie. dyd vpon wyfsonday, preaching christe, conuert thre. & men too the christian faith, dyd he not get vnto hym, a much greater numbre of sisters and brethren, and also many more houses, fields, and much greater plenty of all thynges than euer he hadde before? For, we dyd loue all theym whiche dyd take the name of christe vpon them, and dyd beleue in him, no les

Actum. 4.

Howe it oughte to be vnderstanded, & we shal receaue an hundredth folde in this world

The Image

than bys owne bretheren, he dyd no lesse
 care for theyr ryches and possessyons,
 than yf the substance of all theym, had
 bene bys owne, takinge hede moost dili-
 gently to this thing, that they shuld not
 set theyr myndes to moch vpon earthly
 ryches, nor abuse them rashly. Truly
 all faythful pastours were of this myn-
 de. All dede this reward doth in no wise
 serue for the body, nor for bodely com-
 ditics, but rather it doeth increase the
 care & sollicitude of a pastour, which he
 hath ouer the shepe committed vnto him.
 What needeth to speake of the promises
 of psecutiō, which we do se to be so ful-
 fylled, & by the space of many yeres, the
 pastours & ministers of & churches haue
 ben most cruelly put to death: whereby, it
 may easely be gathered, & the pastours
 do in no wyse minister and execute this
 function & office, for any externe & out-
 warde reward. But because, the reward
 of euertlastinge lyfe is promysed al-
 so wythe these outward thynge, we
 must consyder & loke, whether & the pa-
 stour doth take vpon hym this office, in
 respecte of it, or not. Where agayne we
 shal dephechend & fynd, & the pastour, yf
 so be that he be true & faythfull, is not
 principally moued wyth the promise
 of

whether a
 pastour &
 is faythful
 doeth take
 this offyce
 vpon him,
 in respecte
 of the euer-
 lasting re-
 warde, or
 not.

of both payours

of þeuerlasting reward, to take thys of-
fyce vpon him. For, he þe serueth for an
euerlasting hie & rewarde, must nedes
afore all thynges to know, where this
hyer or reward is promysed vnto him,
agayne, who is the author of this pro-
myse, & that he, whych hath promysed,
is true, whych can neyther lye, nor de-
ceave. Yf then, a man knoweth, that a
rewarde is promysed vnto him, by and
by doth he enquire, wyth al dyligēce
& studie, whether that he which hath
promysed it, is true. Yf he be ones assu-
red and certyfied in hys mynde there-
of, he hath also gottē þe true & most assu-
red or strong saythe in god the father.
And where saythe is, there also, must
the loue of god ensue and follow. For,
who coulde acknowledge god, for that
hyghe and infallible good, for a more
benigne, bounteous, & merciful father,
& not loue hym, from hys very hart?
pecpally syth that hath certyfied vs
of hys grace and loue, wyth that most
chefe Jewell, pryce, and pledge, of hys
only begottē sone Iesus christ. No mā
then that is a saythful payour, hath a
respect to þe reward or hyer. For, yf he
be alredy before assured & certyfied of
the reward, knowynge that it can not
be

The Image

be taken from hym, he must also haue
fayth before in hym: Yf he hath fayth,
he hath also an inseparable company:
on wyth it, whyche is called the loue
of God. Yf then the passion hath both
fayth and loue, these two shall moue
hym: to doo hys ductye, and to execute
truely hys offyce, wythout any respect
of rewarde or hyer. Seruauntes and
hyerlynges do laboure and worke for
the hyer, and haue an eye onely to it,
the chyldren not so: but because they
are chyldren, they do so faythfully wor-
ke in the house of thei father, wyth-
out any solycitude or care of the hyer,
or rewarde, for, they do committe whos-
ly the retribucion or paying of it, what
soeuer it shall be at length, vnto thei
father. And we are chyldren and eyes
wyth Christe, why shoulde we then as
seruauntes and hyerlynges haue a re-
specte onely to the hyer and rewarde,
and not rather to the glory and honour
of our father, whych accordyng to his
ryghteous wyl, and enetlasting wysdō,
doeth appoynte and assygue a portion
of hys enheritaunce for vs? What pas-
sion soeuer is not come to this measure
of gods loue, he shal in þ flāmes of rēp-
tacion & persecutiō, of tē tymes waue.
for

Galat. iiii

of both pashours

For this cause Christ dyd strengthen
his disciples wth his holy spiryte, as
fore þ they went to preache, & that wth
an outwarde sygne and token of fyre
tongues, of a vehement noyse & impetu-
ous wynd. * For, the wynd dyd go be-
fore in toke of þ moe troublous tempe-
wher wth afterwarde the world was
shaken & moued: which signe and toke,
fyre tongues dyd folowe, wherby the
strengthening & confirming of god the
father, through hys loue, beyng kynd-
led in our hartes, is sygnified and be-
tokened.

Actuum, 18

Of false Pastours / & unpreachinge prelates.



False pashours, are they,
whyche are called false
prophetes, whom that
moore wysse & euellanginge
God, doeth in many pla-
ces lyuely depicte, & set
forth, in theyr owne colours, and yet for
all that, such is the ignorance & blind-
nesse of our hartes, þ we wyl not know
them. But Christ doth so lyuely, & arth-
vii. set the forth before oure owne eyen,
that he may seme to haue shewed them
with

Who be
false pas-
shours.

Of false p̄sours

wyth hys synger, saying after thys ma-
 ner: Beware of false p̄phetes þ̄ come
 to you in shepes clothing, but inwardly
 they are raueninge wolues, ye shall
 knowe them by theyr scrupes. Do men
 gather grapes of thornes, or fygges of
 thynels? In these wordes, we do se a ge-
 nerall rule set forth by Christ, whych þ̄
 trueth it selfe dyd descrybe, that therby
 we should know all false p̄sours and
 prophetes. For, at the first they come as
 yf a man myghte saye, vnarmed or na-
 ked, be yuge decked in symple & homely
 apparell, contrafeytinge the shepe, as
 though butter could not melte in theyr
 mouthes, þ̄ is to saye, as though they
 coulde hurte no man wyth theyr owne
 strength and armure. Soch as we do see
 now a dayes the p̄apies to be, yf a mā
 should consyder and loke vpon the wor-
 des, that they doo vse, for, as touchinge
 theyr outward apparell, that both they
 and theyr trayne are wourte to vse, it is
 so replenished, with the pryde & pompe
 of this worlde, it is so garnished wyth
 all kyndes of warrelly weapons & ar-
 mure, that a wolfe cannot be easelyer
 knowen, by hys wyde gaping mouth,
 and longe raueninge teeth thā these ry-
 rauines are knowe by it. But lettynge
 these

The hypo-
 crisy of fal-
 se p̄phes-
 tes is ap-
 plyed to þ̄
 p̄apies.

and bpreaching wclates.

these thinges passe, we wyl consyder & loke vpon theyr wordes. Yf they do see any where the pure and sincere doctrine of the Gospell too be sownen, by and by, they come to the Magistrates wyth soche wordes: We do see, o men, not without a bitter grieve of mynde, that vnsewed coate of Chrisme, to be miserably rente and torne, and that the holpe catholyke Church, whych Chrisme hath purchased vnto hym selfe, wythe hys moste precious bloude, is troubled, yea, and almost ouerwhelmed wyth sondry, and diuerse calamities, &c. And who, beyng a true faythful man, could kepe him self fro wepyng, whē he heareth the bitter death of churche, & the shedding of his most precious blood, thus, with such lamentable wordes to be rehearsed? But when they are come to the ende of their Oratio: thou shalt easily perceaue and vnderstande, whether that they do seke churche, or rather the fillinge of theyr chesnes. For, they are wounte all mon to vse such a conclusion. The laudable traditiōs of the holy fathers are scornefullye cōtempned & al together despyed, (here they do vnderstand soche constitutions, as do maput a vnto theyr prebendes, their tentes & reuenues, their finge scrupes, &c.)

The hypo
criticall or
ratio of þ
Papistes.

Ironia, þ
is to say a
playn mo
kinge of þ
hypocrite
cal Papis
tes.

Of false Banours

Why þ pa
pites doo
cōplayn of
the Go.
pellers

thythes, & excommunication or suspens-
dinge for money, theꝝ iuridicial poweꝝ
and iuridictions). Many saye that the
Mass is no sacrifice, (for, thys was þ
most gaynful hawking, wherwith they
dyd scape vnto them selves al the trea-
sures & ryches of the world.) Confessio
is euery where reiecte & set at naught
(for by it, they dyd leade the consciēces
of all men captiues and prysonners,
whych in dede they dyd neuer despyce,
or sette at large, tyll they had alwayes
wrought from the poore wretches an in-
estimable ransome. As for that true &
necessarpe confession, wherby a man
maye come into the true knowledge of
hys synnes, and into a repentaunce, ac-
ceptable vnto God, they cared neuer for
it.) The holy and blessed mother of god,
the Virgyn Mary, is of al men vngod-
lye despyled (and why? because that
they do not see her, as she was afore ty-
mes hytherto, too be decked and crym-
med wythe golden and syluer gyftes,
wherby they had euery yere a newe har-
uen of money: but þ al thinges are distri-
buted & geuen to the poore, as we reade
þ the poore soune of Mary dyd). Mon-
kes & Nonnes, breakinge forth of their
cloysters, treadinge moore vngodly all
theyꝝ

and unpitching Prelates.

they: lawes and rules vnder fere, do for-
take they: Monasteries. (For in them
was the strongest garrison of the Bys-
hop of Rome & of his adherentes, for,
they byd allure into Monasteries, the
sonnes and daughters of the noble mē,
of the cyche and myghty rulers, that
they hauing they: chylidren as pledges
shuld feare and dreade they: power the
lesse: Whych thing, we may see nowe a
dayes by manyfeste and playne tokens.
For, in those places where ther be fewe
or no Monasteries, men are wont to re-
sytte lesse the euangelicall doctrine.)
priestes do take wyues (doeth not God
hym selfe commaunde the same? but yf
they shuld vse concubynes and harlots,
so that the Byschop myght yearely get
of euery one of them .iiii. crownes, whē
eyther the chylde that are thus unlaw-
fully gottē, are redemed, or the charges
and coses of the visitacion, as they cal
it, payde, so that the Byschop might that
way scape .iiii. M. crownes euery yere
they wolde cōplayne nothyng.) These
newe preachers, do set forth the thynges
vnadvisedly in they: sermons that will
shoulde brede tumultes and sedycions
(In the meane season that all mens
goodes are morgaged vnto you, that ye,
chaleuge

Monastes
ryes & Abs-
beys were
ther garris-
sons of the
Bisshop of
Rome & of
hys Maues-
linges.

Of dray-
lythnesse.

Of false pashours

challenge vnto your selves all mens ry-
che and possessions, that ye oppresse
the poore with an intolletable yoke of
rentes and scrutinde, & that wyth soche
an vngodly violēce, as was neuer heard
of: ye thinke that there can be no cause
of sedition, where as euery man doeth
know, that all seditions & tumultes, p-
euer were sens the beginninge of the
worlde, byd aryse of the pryde & tyran-
ny of the ryche and myghtye men of the
worlde.) These thinges, I saye, & other
lyke, are they woulde to bringe about the
latter end of their diatton, wherby a-
ny wyse man may easely gather, that
these men wyl colour or cloke mon de-
ceyffully, craftely and hypocritycally,
theyr inordinate lutes and affections,
wyth that moon fref and gratuite my-
stery of our Lorde and Sauour Iesu
chrite. But go to, let them not bewraye
theyr fylthynges and impietie of theyr
counsaile by soche addition, yet euery
man doeth vnderstand what these men
go about, by theyr vnmeseurable pryde
and exccabinge great trayne: Whether
that they do seeke chrite and the glorie
of God wyth a synccere harte, or rather
be displeased that theyr ryches myght,
gaynes, and pleasures are mpyfied,

The papi-
res do ma-
ke & miste-
ry of chrite
a cloke too
hyde theyr
earnall lu-
stes & affec-
tions.

and unpreachyng Prelates
for, Christ neuer drewe w hym suche a
multitude of seruantes nor such a grea
te trayne.

But because they do make méttis of
the Christian & Catholyke church, whi
che christ hath both redemed, w the me
rite of his bitter deathe, & also institu
ted & enabled by his own auctoritie.
We must serch diligently, what is that
Christian and Catholyke church. But
wher shal we fynde it, more playnely
set forth, than in the wordes & oracles
of our lord Iesus christ, whych he him
self hath spokē, of this thyng? Yf the,
we may deuised & fynde by þ wordes
of christ, that the conspiracie & congre
gaciō of þ papies, is the christia chur
che, truly it is cōuentient & mete, þ we
do acknowledg it so. But yf christ hath
not instituted it: with what boldnesse,
and impudency do they doe, crake, and
set theym selues forth by that tytle?
Truely they may be a papistical chur
che, this we do not deny vnto them.
But they can be no more called, þ Chri
stian church (whych we do confesse in
the Crede, or symbole, and is the com
muniō of al thee faythful, & spouse of
christ) than Belial is god. For, oneless
this were true, þ foundatiō of our fayth

Of the cas
tholyke
churche of
Christ.

Yf Belial
may be cal
led god, þ
cōgregati
on or cōsp
ratis of þ
papies

may he cal
led the
Church

The vni
uersal church
of all
the godly.

Of false flatters

and beleue, that we haue of the church,
spulde leane vpon wretches, fragile and
mortall men. Howe folyshe, absurde
and impossible thys thyng is, anye
Christyan harte doeth easely vnderstand
and perceaue.

The church the (þ we may also spea
ke of it, as much as þ necessitie of thys
place & tyme doth requyre) in hys syng
signification is taken for all the, that
put theyr whole trune, hope and confy
dence in Christe onelye, and in him do
seeke all theyr saluacyon, accordyng
to Christes sayinge, where Math. xvi.
he sayethe of hym selfe: And vppon
thys stone (whych thou peter hast con
fessed euen nowe and therefore art cal
led peter) I wyll or shall buylde my
church, that is to say, I wyl reconcile
my people, with god my father, by this
one only meane. I am that true imma
culate lambe, and therefore I wyl offer
my selfe an omnisufficient sacrifice, for
þ synnes of al þ whole world. Who so
euer the doth put his whole trust & co
fydence vpon this rocke or stone, he shal
be saued. & is a membre of my saintes,
þ is to say of my people, & of my church.
By christes wordes the, it is man
ifest & playne, þ al they, which do trune
in

and bnpreachyng Prelates
 in chriſt, put al theyr hope and cōfidece
 in him, are the chriſtian church. For he
 that is builded vpon this rock or ſtone,
 muſt nedes to be in the church, ſythe þ
 the church is builded vpo þ ſame ſtone. Particular
re chur-
ches.
 Secondlye, the church is taken other
 whiles for euery parſhe. For, after þ
 ſenſe and ſignificatiō, we do cal þ chur
 che of þ Corinthiās, that part of þ vni
 uerſal church, þ was in times paſt ga
 thered at Corinthus in þ ſayth of chriſt
 ae, where as in the meane ſeaſon, they
 were al members of that catholike and
 vniuerſal church: and yet not wythſta
 nding, beiſg gathered together, they dyd
 receaue þ name of a church or cōgrega
 tion. After the ſame maner, we cal the
 church of London, the ſame congrega
 tyon, that is in London: wher as in the
 meane ſeaſon, al they that be cōtayned
 in it, are members of that vniuerſall
 chriſtiā church. which is that true chur
 che, which we do cōfeſſe in the crede, or the church
of þ papi
ſtes hathe
no power,
or iuriſdic
tion ouer þ
Catholike
or vniuer
ſal church
 ſymbole of the Aponles. But as theſe
 particulare churches of Corinthus &
 of London, may nor oughte not, to bur
 den the vniuerſall Church of the
 Chriſtians, whyche dwel diſperſed vp
 on the whole face of the earth, with a
 ny newe lawes and tradycyons: So þ
 All Romyshe

Of false fauours

Take hys
his artis
cles & p an
sire p he
mad: too
one called
Valentin
Compar.

From the or papistical church (which
is only a particulare churche, yf so bee
that they haue sayth in chriſte Jeſu)
ought in no wyſe to preferre it ſelfe vnto
other nor to make all men ſubiecte
vnto their traditions. Alſo theſe thinges
might be proued, w many testimos
nies of the ſcriptures, but becauſe theſe
are ſufficiently & largely ynough alled
ged in other places, we ſhal not neade
here to bring the. For, the matter doth
not admitte, nor ſuffre vs to ſpeake of
thys thyng as muche, as neade requy
reth. Wherefore when the Papiaes do
complaine of any deuſion or ſubuer
ſyon of the churche, they care for none
other thyng, but for theys own p is to
ſay, al their care is, for p lucre gapnes
& comodities of their churche, which
they ſe euery day to loſe moch proſp
er. For, the more do come to p true know
ledge of chriſte, and beleue in hym the
greater the church is, though no Pope
at all, or mytred Biſhoppe, or hyghe
prieſte or patri arch were founde in al
thee whole world. But that, that they
complayne vpon, doeth get vnto them
no ſmall fauour, and why? It harbe no
ſmall ſhew of godlineſſe: for, they wil
be coumpred ſuch, as care for the wepe
wher

and unpreachyng isrelates

wheras they see the wolfe, & wold rather, be clippers and sheeters, than pa-
nours or shepherdes. For, the crafty &
subtyl men, knew ryght wel, that the
churche of god, or shepe or people of
god, ought to be brought into none o-
ther pastoure, but þ the true and onely
fode of gods word ought to be im-
printed vnto them. & yet then, that the
faithful panours do euery wher, mini-
ster lyberally this wholsom & health-
ful fode of the gospel, it is mete, that
they shuld make no complaynte of the
deuysyon of the churche, but rather,
dought to reioyce, and bee gladd, that
they se the panoures of saluacyon,
to sprynge vp and floryshe, so goodly
euery wher.

Here, I do not greatlye passe vppon
theyr objectyon, wher they do comma-
nde þ the preachyng of þ gospel, shulde
be ruled, guyded, & moderated, after, or
accordyng to the exposicion of the fa-
thers. For, chris our sauyour, did not
assubiectize or make subiect, thys wor-
de, wherof he speaketh agath illi. say-
ing: agan doth not liue, in bread only,
but in euery word, that cometh out of
gods mouth vnto þ Iudgemente of þ
fathers, þ they shuld pronouce or geue
J. iii. Certe

The pap-
stes, if they
were true
pastours.
haue more
cause to be
glad than
to be sorry.

aga'nt the
þ wil haue
þ fathers
to be obser-
ued & follo-
wed in the
exposicion
of þ scrip-
tures.

Of false pagours

Centēce vpon it, but he wil haue þ word
to be vnderſtāded, which cometh out of
Gods mouth, as we may ſe Deut. viii.
But þ theſe thiꝑes may be more plain,
& eaſier to be vnderſtāded of euery mā:
Let theſe felowes tell, I praye, what
was þ condiciō of the chriſtian faith, &
how the goſpel & Euāgelical doctrine
could be preached, afore þ theſe fathers
were borne into þ world? Howe ſhall
we ſay that þ Apoſtles did preach the
goſpell, or after what maner dyd they
it? Now therfore, their deceateful cra-
ftes ar detected, wherby they dyd go a-
bout, to deceaue þ ſimple witted mē, vnder
þ name of þ fathers, & to include, w
in certaine limitieſ & boundes, þ liber-
tie of gods worde. For, thys we may
boldely affirme & ſay, þ the chriſtia peo-
ple did neuer liue a more innocēt & god-
ly lyfe, thā whē ther were no humaine
traditiōs at al, the preſcriptyon & tea-
chyng of the Euāgelycall doctrine
being then admixt w ſimpliſtie.

They ar wōt therfore, to ſpeake theſe
& other lyke wordes, about the begyn-
nyng of their oracyō, for this one cauſe,
þ they may deceaue the ſymple and
ygnorāt people. But prayſed be god, þ
they begynne thei tale after this ma-
ner

Let the pa-
piſtes ſay
where to
theſe.

and by preaching prelates
net, & faithfull. For, two or. iiii. actes ha-
ue ben set forth by these men, wher they
seme, þ they haue forgotte, to comend at
the first beginning, the faithful & dili-
gent preachig of þ gospel vnto al men:
whiche we haue most neede of, of al thin-
ges. Now be it, they makig a very cold
mentio of þ gospel, almost about þ ende
of their Actes, be wot to say: And yet
for al þ, we ought not to be counted
enemies of the gospel. For we wyll þ
it be preached &c. Now, thākes be vn-
to god, this matter is come to þ, þ they
be fayne at length to speake & make men-
tio of the gospel, & to comaunde the pa-
stours to preach it diligently: but by &
by, lest they shuld seme to haue graunted
to much, they do bying þ meanig, expo-
sitiō, & iudgemēt, or sentence of þ fathers
& the comune mynd, or agreemēt of all
þ faithful, & by them wyl they haue þ
preachig of gods word to be ruled. In
good sooth, a mā might thynke, þ god
hath a very good turne, that these doc-
tours and fathers are come. For onelesse
these fathers had ben, it had ben lame-
ful for no mā, to preach his word. For,
let vs faigne, þ none of al þ fathers, did
expound. or went aboute to expounde,
the worde of god and the scriptures.

A. iiii. wyth

Sarcasmos
þ is to say
a playne
mocke.

Of false parrours

Whethey wrytynge and cōmentaryes,
 lettehem tell, I praye, wyl they suffe
 the then goddes worde to be preached
 or not? Yf then, goddes worde can be
 preached and sette forth purely and
 syncerely, wythout the expositiō and
 labour of the fathers, what shame and
 impudencye is thys, that they be not a
 shamed, to alligate and bynde goddes
 worde to thautoxyte of thee fathers.
 Wheras they decrees do teach plaine
 ly, that the fathers muo grue place un
 to gods worde, and not the worde, unto
 the fathers, as we maye fynde Math.
 viii. a. &. ix. a. from whome the true &
 syncere vnderstādyng of gods word doth
 come, & wher, it ought to be sought. I
 haue sufficiently declared in a booke,
 which is intituled, De claritate verbi
 dei, & is to say of the playnelynesse or
 lyghtsomnes of gods word.

It is euident & playne the, by this,
 & hath ben said heretofore, & al they, & ar
 wōt to haue alwayes our lord Iesus
 christ in theyr mouthes, therby to com
 mend, set forth, & colour their hypochny
 tical cōplaintes, wherby now, & the gos
 pel becometh to flourish, thei do tragical
 ly fyl & whole world, wheras in & mea
 ne season they haue not in the a crime
 of

that booke
 I haue al
 ready tras
 lated in to
 English, &
 is call'd a
 short path
 way to com
 me to the
 ryght vnder
 standing
 of Gods
 word.

The hypo
 crisy of the
 papistes, &
 of & wo
 113.

and vnpreaching prelates
of the christian fayth, wherby they may
be knowen, do seke none other thing, by
this theyr hypocrispe, but that they may
be taken for true paouers, for, yf þ doo
loke vpon, consyder & beholde them, frō
the top to the toes, thou shalt alwayes
see woluishe clawes to appeare out, whi
che they can neuer hyde. We wyll not
haue this thing to be vnderstanded only
of those hygh prelates, & mytred Bis
shops, but it ought to be referred to all
the miniacers of the church, by whose ser
mons any man may easely espye & pers
ceane, whether þ they doo seke in their
doctryne, the health & saluation of the
shepe, or rather theyr owne pryuate pro
fyte. Such are they þ do defend the pa
pical church, saying opely: that þ co
stitutions of it, statutes and traditions
ought to be no lesse accepted thā the sa
cred & holy scriptures. And what grea
ter blasphemye can be agaynst God?
What greater apostasye or rebellio can
be agaynst our heauensly kynge? for,
by what reason can we make the crea
ture equall wyth the creator? Such are
they also, þ do exrenuate the passio and
death of chris, & almost make it nothing
worth, whē they say: that man can not
only, but also must nedes get & obtrayne
lys

The frumps
te: wheres
by falsse a
stours are
knowne.

Of false Paſſours

his ſaluatiō by the merites of his workes. For, yf ryghtheousnes doth come by workes. Chriſt dyed in vayne, Galat. ii. But theſe deceytfull wꝛatches, do vſe thys ſubtylie and craftē, for thys one cauſe, they know ryght well, that generally all men do diſpayre of the merites & righteousnes of theyꝝ owne workes. Yf then, they do neuertheleſſe aſcribe & attribute ſaluatiō to workes, by & by they turne them ſelves to the workes of other mē, crauing of thē help & ſuccour. Eke, by & by, the cold prayers of popiſh priſtes, the mummelinges of Monkes, & rehearſinges of pſalmes, the byinges & ſellinges of Maſſes, the deckinges & trimminges of churches do come forth & offer thē ſelues, which, as ſone as ſome myſerable mā doeth truſt, & put hys confidence in, this foliſhe beleue of his, doeth with al liberalitie, geue vnto theſe falſe & vnfaythful paſſours, both mylke and wolfe. Theſe thinges dyd Chriſt meane in Matthew, whē he ſayth: Ye ſhall knowe thē by theyꝝ fruytes. That is to ſay, by a diligent lookinge vpon, waytinge, & conſyderation of thoſe thinges, & they be wont to ſeek, ye ſhall eaſely vnderſtande, whether & they do fede the ſhepe, of anye loue, that they haue towards god,

Math. vii

and bnpreachyng prelates

God, or of couereousnesse and auarice. Thys iudgement and tryall god doeth committe vniuersally to all christian mē, and to all the faythfull people. Wherefore, the Bapteses shal neuer escape, but that they shalbe fayne to submit them selues to the iudgement and triall of o-ther, yea, the bylege and symplece, that is in the Congregation, shall be iudge ouer them, whiche thyngc they maye not refuse. For, Chrise speaketh these wordes þ we haue now alledged, to the whole myltitude of hys thepe. Let the fathers then togeather, wyth the whole flocke of Byshoppes and hyghe prelates, submitte them selues to the commune tryal of all men, whether they be pastours or wolues. And yf the christian church do perceaue, that they be wolues and not pastours, they ought in no wyse to be hearde, but to be diligently taken heede of: thoughc they rage neuer so moche, and take on lye trytauntes.

But now, we wil retorne to þ rule of Chrise, whereby he teacheth vs to trye such pastours, for, in Mat. he doth adde: So, euery good tree bringeth forth good frutes, and a rotten tree, can not bringe forth good fruyte. A good tree can
not

It is þ of
fite & part
of al gods
ly persons
too iudge
of pastours.

Math. vii

Of false shewours

not bringe forth yll fruyte: nor a rotten tree can bringe forth no good fruyte. Every tree that bringeth forth no good fruyte, is hewed downe, and hurled into the fyre: therefore ye shall know them by theyr fruytes. Here, we must diligently note & marke, what was sayd before of þe faythful shewour, þis is to say, þe it is bys office & duetye, to be earnestly ambitious of those thynges, whych be seeth to be contayned in gods worde, & commaundeth other to obserue & kepe, and that he muste in no wyse set forth hym self, wyth bys owne, or any other hypocritical werkes. And so lykewyle these christian people oughte to iudge & trye theyr shewour, not by those werkes that are requyred in mens tradicions, but by them, whych god doeth commaunde vs in bys holy worde. Whych, because it is not done now a dayes, we do see manye simple & ignorant persons come forth whych crye out. See ye not, where vnto all thynges are come? The deuotion of the blessed Masse is cleue fallen awaye, the Images are nether worshipped, nor trimmed, the goodly singinge in churches, is contempned & nothing set by. Indulgences are nothing regarded, þe priues, Monkes, & Nones recraue fewe,

By what
workes fel
se persons
must be
known &
tryed

The com-
plaints of
the simple
& ignorant
people,

and vnpreaching prelates.

or no offeringes at al no man geueth to
wardes the mayntenance of our Ladys
scrypce, nor towardes the buyldinge of
her church, wher vnto they do adde ma-
ny lyke thinges with mournfull & lame
table voyces or woordes. But yf these
good folkes knew þ the bying & selling
of masses, doeth hyghly displease god,
and that to cloth & decke the lyuing I-
mages of god, which are the poore neddy
membres & lymmes of a churche, not blockes
and stones, is a worshipping, most accep-
table vnto god: Besydes that, none o-
ther singyng is more pleasant vnto hym
than whan we do worship hym in spirit
and truerth, & not when the churches do
resounde with ppyng, lullyng, below-
yng and roaring: agayne, that þ wares
of pardons & Indulgences, dyd inducc
and bringe into chrystendom, all kyndes
of enorme synnes & vyces (for men tru-
sing in them, gaue the selues vp to pyl-
ling & pooling, to rapyns, to theftes, to
vsury, to wares, to slaughtre and mur-
ther, to playne treason, & to al other bey-
nouse & enorme vyces) moreouer, what
great harme the chrystian people shoulde
get, yf so greaie a multitude and nuber
of ydell lubbers, as poppysh prelatres,
monkes and nonnes are, shoulde bee
mayntayned

Marke ye
taps, o ye
simple and
vnlarned
people, &
suffer your
selues noo
longer to be
deceaued
wþ þ payn-
ted habyls
of the Pa-
pystes.

Of false payours

mayntayned and kepte, wher as we see
 them, to be not onely the folowers, but
 also the very autours and synders of
 all vncleane rybaudye and fleschelye
 pleasures or carnall luges: also, that no
 mans worke, be he neuer so godly and
 holpe, can helpe or further the saluatiō
 of another, onely the merite of oure
 Lorde and Sauour Iesus Christe, very
 God and man, beyuge excepted: fynally
 yf they shoulde vnderstande, that the
 chiefe honour, whiche can be geuen to
 the Virgyn Marye, doeth not conspye
 in thys thyng, that we shoulde buylde
 vp goodlye Churches, that we shoulde
 sette vp the arrogant and proude Cha-
 rones, vpon hyghe palfreyes, keeping
 theym at our owne costes and charges,
 wythe theyr wamelesse harlottes and
 whores: but moche rather that we shul-
 de bestowe all these costes and charges
 vpon theym, that do belue and trust in
 Iesus Christe the sonne of Mary, and
 that those thynges that are bestowed
 vpon buyldinge of churches, shoulde
 be geuen to Virgyns and honeste wo-
 me, whose chastitie is for extreme nede
 and pouertye, in no small peryll and
 daunger, that so they maye the better
 kepe

The trewe
 worthyn-
 prayse of
 virgyn ma-
 ry.

and bishpreaching Prelates.

kepe theym selues honeste. Yf I saye,
these rude and vnlearned personnes,
vnderstode these and other lyke good
worches, that Christe doeth requyre of
vs, they woulde also learne too knowe
theyr pastoure, by theym onelye. But
nowe, for lacke of thys knowledg,
thoughe thee poore symple and foolish
sheepe, do see hym, that shoulde be theyr
pastoure, to bee shamefullie geuen to
couerousnesse, rybaudrye, drouchenesse
and vottous bancketting. to carthyng
and bycynge, and other moore abho-
minable vyces: Yet not wythstanding
yf he can haue some shewe of deuoty-
on or godlynesse, eyther by often say-
inge of Masse, or by some other oute-
warde ceremonies or toyes, they wyl
take hym for a trewe shephearde or
pastoure, where as he is none other
thyng, but a verie rauynynge Wol-
fe.

I haue for thee nones, and of a cer-
teyn purpose, deferred the description, ey-
ther of a Bishop, or pastoure, whych
Paul hath sette forth. Titu. i. i. Timo-
thy. vnto thys place, & by the light som-
nesse and true beholdinge of the lycht,
we maye knowe the darkenesse, and by
the

A descrip-
tion of the
false Pas-
tour by a
collard or
coperloun
of y trew.

Of false pastours

the nature and property of the true pastour, we may also espye oute the false. Paul wyrteth after this maner: A Bishop therfore must be blameles, the husband of one wyfe, diligēt, sobie, discret, a keeper of hospitalitie, apte to teach, not geuē to ouer moche wyne, no fyghter, not greedy of fylthy lucre, but gentyll, abhorring fygbring, abhorring couetousnesse, one that ruleth well hys owne house, one that hath chyldren in subjection wth all reuerence. And agayne, a byshop must be blamelesse as y^e steward of God, not aubborne, not angrye, not geuen to moche wyne, noo fyghter, not geuē to fylthy lucre, but a keeper of hospitalitie, one that loueth goodnesse, prudent, sobie, righteous, godly, temperant, and soche as cleueth to the true woorde of doctrine, that he maye be able also, to exhort by wholesome learninge, and to improve them, that saye agayne it. In these wordes, Paul doeth set forth vnto vs sygnes and tokens, wherby we oughte to know and choose a pastour. Wherby, this also doeth necessarily followe, that they be all false pastours, and vnapt to the ministration of this offyce as many as are not endued wth these vertues. Yet all these thinges, p^r Paul doth

and bupreaching prelates
doeth reherse, are comprehended wyth
in loue and charytye, as we haue decla
red before.

Now, althoughe some painour, bee
through sklaunderous persons yll re
ported, and by backbiteres & false kna
ues diffamed and also accused, yet it
ought not to be hurtfull vnto hym, ex
cepte he be conuincied of thee cryme,
that is layde agaynste hym, by true
wytnesses, and sure argumentes and
tokens. For, nowe in thys more tyme
ked worlde, we doo see a greate sort,
(whyche is more the pittie) that of a ma
lyce, hated, and yll wyl that they bea
re vnto thee truthe, are not ashamed, &
that, wyth more manifes and playne
lyes, to sklaunder and dyffame the mi
nysters of goddes worde. But yf he be
accused of some notable cryme, and
thereof, lawfullye by sure wytnesses
conuincied, he is not worthy to my
nyster any longer þ sacred & holy office.
O, how I might now dreffe, hādel, de
pict, & set forth in their owne colours,
certaine of those hygh prelates, which
do sklaunderously lay to my charge, all
beinous crimes, that they cā ymagine,
or thynke vpon, yf I shulde any thyng
be moued, wyth their shamefull back
bitynges

The Pa
mour must
be blame
lesse.

Shame of
any wyl
that they
beare to þ
truth skla
nder þ min
sters of
goddes wor
de.

It. i. bytynges

Of false pastours bytynges and schlaunders.

Ther is a
floure, yf he
hath not þe
gift of cha-
ritie, muste
martyr.

The Pa-
stour must
be lobbe.

A pastour
must not
be stubbur-
ne, nor w-
out moder-
ation.

Ther is a
floure is
bounde to
kepe hospi-
talitye.

Againe it is manifest & playne by þe
wordes of Paul, þe they are al false pa-
stours, þe haue rather to liue abhomin-
ably, than to take wyues. For, they that
are such, are growen & come, to that im-
pudencie, & vnschamefastnes, þe not ones-
ly, they be not ashamed of theire abho-
minable lyuing, but, also are nothing
ashamed to mynyser vnto other, occa-
syon of euyl, & of detestablenes. Paul
doth geue like iudgement, & cetera of bib-
bers, dronkarde, & riotous persons. Yet
in þe meane season, we do not forbid any
man to vse, a moderate catig & drinkig.

Alkewise he is commaunded, that
he be not ruddyne, or sneaked, & wout
moderacyon, in hys wordes and other
geures of hys: whereby we do vnder-
stande, that these lyars, traylers, & fau-
rantall couplers, are false prophetes.
Also they, that vse no moderacyon, or
sobrenes in theire apparell, geure, or
other behauiour of theire body, ar not
pastours, but rauenyng wolues.
As many, as kepe no hospitalyrie, es-
pecially towarches the poore and nee-
dye, are false pastours. Yet in this
place, maye theie commune sorte of pa-
stours be excused, which haue scarcely,
any thyng leste to lyue vppon: for, al
thin

and bupreaching prelates
 thinges, as we se, at come to that poist,
 that thee myghte prelates and Byf-
 shops. yea the secular rulers also, ha-
 ue take away fro them, their liutages
 & thythes, scacclly leauing any thing
 to the poore parours, wherw they may
 lyue at home a poore lyfe. Whertore, it
 is, thee duetye of churches and parys-
 shes, to prouyde lyberally of their thy-
 thes & other reuenues, for their parour
 þ he may both haue that, whych is ne-
 cessary, & also helpe them, that at in ne-
 cessitie & nede. Yf this were done, wee
 shuld se by & by al those actes, craftes,
 and deceates, wherwith they haue alu-
 red the people committed vnto theym,
 to offerpyges, to fall awaye of theyr
 owne selues.

But afore al thinges, they ar vntwo-
 thye of the name of a parour, þ he not
 apte or able to teache, or thoughe they
 can teache, yet they wyll not apke or
 cleaue to the doctryne, that they maye
 wrongely and wyth a constant & coure
 courage confound and reprove theym, þ
 speake agaynst the truth. The faithfull
 parour muste haue also modeste or so-
 bie chyldren, godly, and well brought
 bp. Wherby, it maye bee gathered
 also, that yong mē, which are vnspect

O ye, tinge
 tu, gentile
 þ dayis do
 impropers
 te benefys
 ces, restors
 for thame,
 vnto þ pa-
 stors theyr
 lyutages.

A parour
 must be as
 ble to teas-
 che.

A faithfull
 father.

Of false pastours

of the worlde, & are yet ruled by theyr
affectiōns and lūes, oughte not to be
admytted too thys more peryllous
and harde offyce, but menne of ryght
Judgemente, whych haue alreadye
shewed a proue of theyr stude and god
lynesse in the byngynge vyppes of theyr
chylde: except we myght fynde some
Timotes, that is to saye yonge men
endued wth all gyftes, appertayning to
a Byshop. That, whych folowethe in
paul, any mā may easely vnderstand.
For, they are so playue that they nede
no farther exposition. Wherefore, we
shal by this meane, accordyng to the
sayng of chris, know a false pastour &
hypochryte, by his frutes, or woordes,
so that we shal also vnderstand, whych
be the good & godly frutes, and agayn
whych be euyl & deuylishe, lea paradyse
trees, we shoulde receaue the cockyl for
thee good wheate, or the tares beyng
saue, we shoulde can awaye, the good
seede. We wyll tell afterwarde, what
chris doeth meane, by the rotten tree,
whych being hewed and cut downe is
buried and can into the fyre.

They are
false pas
tours &
haue ney
ther faythe
nor charite

Moreouer, they that haue vnfaith
full, and mysbeleuyng hartes, nor bee
fynd or hyndeled wth the thee loue of
god, as it was shewed by the example
and

and bnpreachyng prelates

and wordes of chyn, when we spake be
foze of the true pauour, at no lesse false
pauours, than they, that we haue spo-
ke of, alreedy. Thou shalt playnely se
they: myfbelue, infidelitie & mistu-
or incredulyte, by they: owne frutes
& workes. For afoze, we dyd learne by
the wordes of chyn that it is þ offyce
and duetie of a pauour, to forsake vt-
terly, for the loue of god, & hys worde,
his parentes, synners, brethzen & other
kynsefolkes: it is playne then & mauf-
fco, that they at false pauours, that ra-
ke thys offyce vpon them, to this ini-
st, that they may curych them selues, &
al they: kynred. Whych thing now at
thys present, we maye se, in those my-
red Byschoppes, which w fa ygned in-
dulgences, absolutions, and other like
decreates and craftes, do promote & in-
baunce al their kynfolkes to hygh ho-
nours & richesse: yea they geue also vn-
to bawbes, which whē they were ydg,
brought vnto the, whores and harlots,
greate and fat benefyces. Wherefore,
when we do se them, which were poore
and neddy afoze, after that they be ones
made Byschops, to curych them selues,
and al they: kynsefolkes, it is a more
sure, vndoubted and infallyble token

the popes
prelates
do guide þ
goodes of
þ poore, to
their kynse
folkes, & to
their baw-
bes.

It. iiii.

that

Of false pashours

that they bee false pashours. For, these
are the goodes of the poore, whom god
byddeth vs, to do good to, and not too
the that abuse these rycheſſe to vayne
pouertacion, arrogante pryde & glory.
Christ doth byd vs to forſake our pa-
rentes and kynsefolkes: but they, whē
they be made Byſhops and pashours,
do imbrace them mon, and geue them
great goodes and rycheſſe.

They are
false Pa-
shours, &
do abhorre
the crouſe.

Besydes that, we haue heard, & it is
requyred of a pashoure, that he bee al-
wayes readye, to take vp hys crosse vp
on hys ſhoulders and to folow Christ.
Whereby we do ſee agayne, that they
are false pashours, and vnttrue Byſhop-
pes, that be ſo farre from that conſtan-
cy, and ſtrength of mynde, that they
do not onelye thynke an harde and au-
ntollerable thyng to ſuffre death, but
alſo, can not abyde or ſuffre patiently
any mynnyſhyng of their worldly co-
modities, nor any rebuke, for the name
of Christ for ſome of them, do ſo loue
the ſelues, and their owne lyues, & they
do not care, though they do ſet all the
nations of the worlde together by the
eares, ſo & they may pleaſiblye, enioye
all theyr owne pleaſures: Lyeſt vp your
eyen, o ye pashours, & haue & ruled &
gouernate of

An exhor-
tation too
pashours

and by preaching prelates
of subtylle meales, and looke aboute
you. For, these false psonours can light-
ly moue and apyre you to madnesse &
furpe, and too take vengeance out of
an other, for anye tryflynge matter:
but what hath ben the ende of suche
counsailes and enterpryses, not fewe
examples of our tyme, do manifestly
declare. Wherby we se clerely, that al
pepulent warres, haue bene apyred by
thoroughe the worke & counsaile of
false psonours, whiche afterwarde
they nerther could, nor yet wold que-
che nor pacifie. Wherby, infinit cala-
mityes & extreme pouertie byd ensue,
both to the prynces & to the poore peo-
ple, wher as in the meane season the in-
uentours, or causers of the pill, byd
lawghe and reioyce secretly in theyr
owne bosome.

It is playne and manifest also, that
they are false psonours, whiche do not,
in al theyr actes, doinges, audyes and
counsailes, speke and declare the sel-
ues to be fathers, nor chiefe and take,
al the afflictions, troubles, cares and
solicitudes of theyr shepe, as theyr own
molcayes, and cares, but rather seeke
theyr owne profyt and aduantage or
lucce, thondryng oute, alwayes thys

They are
false psonours
do not the
we & decia-
re the sel-
ues fathers
of the con-
gregation

Of false paſours

one thing: ſay me that, which is mine
 owne. I aſke my duerie, I aſke that,
 that is my ryght. What ſhal we ſay of
 the, which though they do not buyld, &
 edyfy by theſe preachyng & doctrine,
 yet they doo alwayes breake down &
 deſtroye, wpth they: abhomynable ſp-
 uynge and detestable dedes, ſythe that
 it hath ben ſwewed alreedy before, by the
 wordes of chriſt, that they, whych do
 teach, & do not expreſſe ſ ſame in theyr
 workes & dedes * are les in the kyng-
 dom of heauen, ſ is to ſay, in the church.
 Sythe then that theſe vaine doctours
 or teachers, ought by ryght to be num-
 bried among the false paſours, amonge
 who I pray, ſhal we nuſtre and rechen
 the, which do neither teache, nor do ſ,
 that they ſhuld teache, wher as in the
 meane ſeaſon, they glory, boan, crake, &
 ſet forth the ſelues by the titles of Biſ-
 ſhops & fathers, & take away fro church-
 es ſ liuynges or reward & hier due
 to the true paſours: (I wyl not haue
 the, who ſocuer thou be that art godly,
 and loue true religyon, to be any thin-
 ge offended, for theſe ſaynges pertain
 ne nothyng to the) they are rauenyn-
 g molues agayne, it is playne, and man-
 feſte, that they are false paſours,
 whych

math. v

and vnpreachinge prelates.

whych do seke, or sette forth any other
worckes, than God hath commaunded.
Besydes that, syth that we haue hearde
al ready before, that it is the chiefe and
principall office of a pastour, to preache
Gods worde, and that it is requyred in
the preaching of it, that synnes and by-
ces be rebuked and blamed: it is euident
that they are false pastoures, and but
true Byshoppes that doo neglecte the
preachinge of Gods worde, nor rebuke
byces, as they oughte to be rebuked. It
is also more euident, and playne, that
they are all rauenyng wolues, whych
do punishe synnes onely for this, that
they may scape and get to them selves
therby a greate summe of moneye. For,
yf the synnes of the people should gre-
ue them, thys greyfe coulde not be mi-
tigated and allwaged, nor yet taken a-
waye from theyr hartes by moneye:
but rather they shoulde sudyne labour,
and doo all that in theym lyeth, that
synners beyng instructed, and taughte
by the rules of Goddes worde, shoulde
leau and forsake theyr synfull wayes.
whych thyng, syth that they doo not,
they geue a manifest proue of the selves
that they onely seke for the chences and
purces of theyr shepe, or of them that ar
vnder

They are
false pas-
tours that
set forth, a
nye other
workes
thā christe
hath
comaunded

Against vn-
preachinge
prelates, &
nether pre-
ach, nor re-
buke sinne

Marke ye
this, o ye
officials &
mistaries, &
doctours
of p arches

Of false pastours

vnder them, for by the fruite, that they
 doo seeke, we maye vnderstande, what
 they are. Truly, it is to be lamented,
 that these men, whom it is manifest to
 be rauenynge wolues, do vsurpe and
 take vppon theym, the names of pas-
 tours. Agayne, syth that the remarde
 of persecution and crosse was promy-
 sed, vnto the true pastours, we can not
 nor maye not call theym pastours, but
 rather sagitiues, rennegates, and hyper-
 luges, that wyl beare no crosse. But,
 by what worthy names shall we call
 theym, that do trayterously laye mayte
 for the true pastours, persecuting them
 wth al theyr might, strength, & power
 and when strength fayleth theym, doo
 byr other to persecute theym? Many
 soche could I name, whose bloudy wor-
 kes also, I myght describe: Whom be it,
 I doo wittingly passe theym ouer: for
 nowe, it is not tyme to do it, for the mea-
 sure of theyr wickednes must be fulfyl-
 led, whych beyng done, theyr iniquitie
 shalbe reueled to all men. For, nothing
 is so hydden, but that it shall be reueled
 Ma. ke. iiii.

They that
 do not re-
 buke & fau-
 tes & bles

Also they, that do not rebuke & fau-
 tes of Rynages, Princes, Magistrates,
 and of the people, nor reserue, or wryth-
 stande

and unpreachinge prelates.

And yet theym, but rather suffice theym,
and not withoute a greivouse offence of
all godlye personnes, to voyltre theym
selues in the stynchinge myre of synne,
are no lesse false pashours. But thys
myghte in a maner be borne, yf the Doc-
tours or teachers theym selues, woulde
not wyth theyr abhominable lyvinge,
farre exceede and passe the naughtynesse
and wyckednes of other. For I am sore
ashamed, too speake any more of theyr
rybaudrye, and detestable dedes, that
they do secretly. Eph. vii. And yf any
man myghte see thorowgh the walles
theyr secretes and priuities, as in tymes
past, the Lord dyd reuele vnto hys
holy prophete, Ezechiel. viii. he shoulde
see horrible thinges, that is to saye, he
shoulde see more vngodlye Idolatrye,
detestable playes, more shamefull who-
redom, an oppressing and murtheringe
of soules, and soche a puddel of all ab-
hominable byces, that we myght com-
playne wyth Chiu, that the earth doth
not vomite, soche vngodly and abhomi-
nable knaues. Neuertheles, we doo
acknowledge, and take theym for pas-
shours. And yet these vngodly persons
are not content wyth these thinges, for
we may fynde some of theym, that are

of pashours,
& voyltre
in the these
selues are
false pas-
shours.

not

Of false pashours

not ashamed to do those thinges openly,
whych no man beinge sober, or in hys
ryght mynd, yf he dyd but feare & reue-
rent the lyght, or the cleare and bryght
dape, wolde or durst do. * Christ our sa-
uour doeth commaunde to plucke out
& cast awaye such eyen, but we are come
to that madnesse, that we do plante and
sett theym:

Math. v. 9
xxvii
Mark. c. 12

They that
blurpe he-
re an earth-
ly kingedō
or wolues

Christ both forbyd hys disciples, be-
ynge gone forth to preache, y they shuld
not beare a rode in their handes, nor pos-
selle any scrip or purse. Wherby it ap-
peareth, that they are not pashours, but
mouenig wolues, that beare a rode,
that is to saye, blurpe here an earthlye
kingdō. For christ doth forbid the pas-
sour al kinde of ruledom, that princes
of this worlde do vse, when he sayeth.
* The princes of nations do beare rule
ouer the, and they that are greute, haue
power vpo the, it shal not be so among
you. Yf the they haue the rode that the
Lord hath forbidde, they are in very dede
false pashours. Yet not withstandinge,
they haue not only take the rode, but al-
so the scrip, purse & boget, for, they are
so bent, & geue to get gold & syluer and
al other ryches of this worlde, that they
could not do it, with any greater care

Luke. xxi.
mathe. xx.

and unpiercing p[re]lates.

care & diligence, yf the Lord had straght
ly charged & commaunded the, to gette al
the whole world vnder their subiectiō.
For, we see the to be so spiritual, & they
haue brought the chief part of þ whole
world vnder their dominion, ruling and
gouerning almost al other men. What?
do we not se the priuites the selves w[ith]
empty handes, to depende wholly of the?
Dyd christ commaunde so to leaue & for-
sake the scrip and the purse? Yet in the
meane season, they were h[er]eto take
for true p[ro]p[er]ties, yea, no man for hys
lyfe durst haue called them rauenynge
wolves, for, such is theyr craft & subtil-
tie, that they be not ashamed, to colour
and cloke their coueteousnesse, or rather
theyr robbery, with christ & hys mother
the v[ir]gin Mary, also w[ith] John Baptis-
t or w[ith] some other Saynt, which, whē
he dyd lyue, dyd eneme the worlde noo
better, thā porcharde. For, saye they, al
that we aske is for god: & which ye ge-
ue is for our blessed lady. &c. which god
wote, being now in vygh felicitie & b[eat]i-
tude or blessedfulnes, are by theyr mon-
shameful lyes, saygued to begge, to ex-
cuse vsury, to beare rule, to gather ry-
besse, & to slepe the poore wepe. Theyr.
I say, which whē they w[er]e alyue, dyd
forsake

the shame-
full croise
of þ papis-
tes in cra-
uing & beg-
ginge.

Of false p[re]sours

for sake all for Christs sake, & benotwed
vpon the poore. And what is to mocke
the poore symple people, yf thys be not
to mocke theym?

Ther p[re]s-
pish p[re]la-
tes are ra-
uenig wol-
ues amōge
shepe
Mathe. x.

But there is another sygne, and to-
ken, wherby they maye be knowē. For,
Christ dyd byd hys p[re]sours, that is
to saye, hys disciples, to goo forth in-
to the mydden of tyauntes, as yf a mā
* shoulde sende shepe among wolues:
but these oure goodly p[re]lates behaue
them selves amonge shepe, as rauening
wolues. For, what is it that they doo
not snatche vp to theym selves? What
thinge is it that they doo not teare and
rente? Whom do they not kyll & mut-
ther? What is it, that they do not scat-
ter and destroye? As soone as they doo
heare, that the gospell of Christ is prea-
ched any where, and receaued of some
people, wherby they see, that they shall
lose some praye or bottie, by and by they
shewe what they are. For, they trouble
they rente, and teare all thynges: They
kill al the whole world with tumultes
and seditiōs, alwayes in the meane sea-
son moū deuplyshely layingc thys cry-
me to the preachers of the gospell, that
they are the auctors of al troubles, but-
lis, byrlis, insurrexiōs and tumultes.

But

and unpreachyng p̄lates.

But thanckes be vnto thee Lorde God,
that he doeth so mercifully fauour his
people, that he wyl suffre no longer the
ioyefull tydings of saluation too be
hyden and kept from them, whose bo-
dyes be myserably afflicted. But thys
can not these hyghe p̄lates abyde in
any wyse, for, the people beynge taught
and instructed by the worde of God be-
gynneth to waxe wyser and wyser eue-
ry daye, and learneth to helpe and suc-
cour the necessitie of theyr neyghbour,
nor wyl geue any longer theyr ryche-
sse to thys vngodly sorte, or wanton com-
pany of the papistes. Therefore, they
beinge angrye at this, do say: that they
(I meane the preachers and the people
þ receaueth þ gospel) breadderh tumulte
and sedition: & why? because that they
are not pampered wyl wyth great trea-
sours and ryche-esse, that they maye ther
by trouble al þ whole world. But such
complayntes are not to be regarded, for
theyr lewdenesse hath bene wyched
at, longe ynoughe, they haue felte and
sene longe ynoughe, howe frendly &
gentyllly theyr erreure hath bene layde
before them. How best, they are moued
w no feadly and gentyl exhortacions &

war-

Why þ pa-
pistes doe
cal þ pre-
chers of
gods woꝝ
de auctoꝝ
of tumulte
& sedition.

Of false p[re]achers

warniges:therfore, þ pure simple & sin-
cere worde of the truth, must be brought
forth, that the lyght, & brightnes therof
may Smyte into their eyes: as for þ suc-
cesse, it ought to be cōmitted vnto god.
But we wyl gather together in one, all
the signes and tokens, wherby, as by a
most infallible touche done, the false p[re]-
achers may be tryed.

Commune
notes & to-
kes, wher-
by false
p[re]achers
may be dis-
cerned fro
the true.

i. As many as do not teache, are wol-
ues, how soeuer they glorie, boast, crake
cōmende and set forth the selves, by the
tytles, eyther of p[re]achers, or of Bys-
shops, or of Ap[osto]les, and I praye, how
manye of these mytred Bysshoppes, do
nowe a dayes execute the offyce of p[re]-
aching?

ii. As many as do set forth in teaching
of gods worde, theyr owne inuocutions
and dreames, are wolues, and not p[re]-
achers.

iii. As many as teache gods worde, and
do not referre all thynges to the honour
and glorie of god, but seke theyr owne,
and hauinge a respect to theyr head, the
Bysshop of Rome, do goo about to es-
tablishe hys tyranny, and vsurped power,
are more nepsom and hurtful wolues,
whych come, beyng clothed in shepes
clothyng.

As

And unpreachyng prelates

As many as do teach the very word liff,
of god in dede, but in the meane season
do not reſyn & wythſtand the vyces &
ſynnes of the hygh rulers, ſufferynge
theyr tyrannye. & ſo in a greuous office
of all men, to encreaſe daylye & waſe
ſtronger; are flatterynge wolues, and
betrayers of the people.

As many as do not expreſſe in theire
workes and doynges, that, which they
do teach, ought to be of no estimacyō
in the church of chryſte. For, they de=
ſtroye more, in theyr workes & doynges,
than they do buylde and edifie in theyr
teachynge and doctryne.

As many, as do not care for ſo poore, bi,
but ſuffre them to be afflicted, & oppreſ=
ſed, are falſe paſours.

As many as do glory in the name & viſi=
tyles of paſours, & in the meane ſea=
ſon do uſurpe an eartheſe kyngdome
ruling and gouerning as hyghly. as ſo
prynces of this worlde, are moſt pry=
tyous wolues.

As many as, with gathering, & hea vill,
pyug vp of treaſours and rycheſſe, doo
fil their puttes, chenes, garners, & wine
ſellers, are rauenynge wolues. Too
bee ſhorte, as many as, doo preyre,
or ſette vnto theym ſelues anye other

L. i. ſcope,

Of false Pastours

scope, or marcke, than that they maye
plate, set & edifye among mē the know
ledge, feare, and loue of god, as raueninge
wolues which, yf they be not quick
ly kept of, from the flocke of the shepe,
do teare, rente, and deuoure all the
whole flocke.

17. As many, besydes þ, as byyng and al-
lure vs from god the creator, to make
vs, to serue vnto creatures, & to make
vs to aske helpe and succour of them,
are false pastours.

an exhorta-
tion vnto
thē, that ar
deliuered
from false
pastors, &
that do not
suffre the
scles to be
begyled a-
gayne.

But now, syth that almyghty god,
hath determyued to punyſhe so long þ
cruertye of oure synnes, by false pa-
stours, whiche dyd take thee foode of
gods worde awaye from oure soules,
and by rauenyng wolues, which dyd
spoyle vs of our outward and tēporal
goodes, yea dyd byyng vs all together,
vnder theyr subiectyon and tyrannye;
and now doeth vouchesafe to kyndell
agayne, & to reuyle, þ lyght of his euer
lanyng truth, so þ we may bothe se o-
penlye and knowe false pastours and
rauenynge wolues: it is the duetye of
Christia people in no wyse for to hyck
agayn, but rather to suffre theym
scles wythe a gladde harte, to bee de-
lyuered from that harde captiuyte
and

and bnpreachyng prelates
and thraldome of cauenynge wolues.
For here, we oughte not too consyder
and loke vppon the eterne and oute-
warde incommodities of oure bodye:
but lette thys thyng moue vs rather
that we see goddes worde, bothe depra-
uated. and taken awaye from vs. For,
thys hath bene the custome of false
pastours, that they dyd eyther hyde
goddes worde all togeather, or els de-
prauate it, w false expositions. Which
thing now a dayes they go aboute to
bring to passe, intending this one thyg,
in al their craftes and subtilties, that
eyther gods worde bee not preached at
al, or els that it maye be all togeather
corrupted & deprauated, wythe hu-
mayne or mens tradicions, false drea-
mes, & expositiōs. For, yf we suffre oure
selues, to be brought agayn into dark-
nes, it is platne, & it is done for none o-
ther cause, but & because & heynousnes
& abhominacyon of oure synnes is so
greate, & we can not abyde gods word:
Syth that the brightnes of the truth,
cā not lyme into our epen, wout grea-
te payne, grefe & dolour. We are ther-
fore, deservynge dampned: it is oure
owne merite & deservynge, & our bur-
den and yoke is encreased, and doub-

The pap-
stes haue
depraua-
ted Gods
worde w
mens tra-
ditions.

Of false paours

bled. For, the lyght dyd come into thee
worlde, and men dyd loue rather darke
nesse than the lyghte. Job. iiii. Where-
fore, that myserable alteratyon and
chaunge, and fallinge agayne into
darkenesse, is wythe all dyligence,
and wyth most vngylatunte care to bee
taken hede of, in al commune weales.
For our sauour, and lord Iesus chris,
is readye, and offerethe freelye hys
grace vnto vs: it is oure part, courage-
ously to folowe hym, beyng our guy-
de or folgoer. Yf we wythe the chil-
dren of god, it is mete & conuenient, &
we do harken to his worde onely: We
shal also take hede, & we do not herke
vnto the, that do pluck vs away, from
gods worde: but rather we shal kepe
of, or dyue theym awaye, farre from
vs, nor suffre them in anye wyse to be
in oure companye. These thyngs are
all parentes wont to requyre of theyr
chylidren: how moche more the, shal &
heauely father of vs al requyre & ca-
me of his chylidren: who he hath adur-
ted or chose in his sone as a peculiere
& most dere beloued people vnto hym.
We shal therfore, shew the wayes and
meanes, whereby, we may quychely be
deliuered fro false paours, And first
of

and unpreachyng prelates
of al, we wyl reherse & shew, the rewar
de, and horrible punishmente, that is
prepared for them, yf perchaunce, they
beyuge frayde, wythe the consyderati
on of it, wyl forsake theyr wycked &
vnrpyghreous wayes.

That hygh, & almyghtye god spea
keth after thys maner Deut. xiii. Yf
ther arysle among you a prophete, or a
dreamer of dreames, & geueth þ a signe
or wonder, and thee sygne or wonder,
whiche he hath spoken of do come too
passe, and they say: let vs go after crafti
ge gods, whych thou hast not knowe. &
serue them: heken not thou vnto thee
wordes of that prophete, or dreamer, of
dreames, for, the lord thy god proueth
the, to wyte, whether ye loue the Lord
your god. wyth all your harte, & wyth
al your soule: ye shal walke after the
Lord youre god, and feare hym, kepe
his commaundementes, & heken vnto
hys voyce, serue hym and cleaue vnto
hym. And thee prophete or dreamer of
dreames shal dye, because he hath spo
ken to turne you away, from the Lord
your god (whych brought you oute of
the lade of Egypt, & deliuered you out
of þ house of bondage) to thynke or put þ
out of þ way, which the lord thy god
hathe

Of the pa
nishment &
better de
struction of
false pa
stours or
prophets

Of false propheies

hath commaunded the, to walke in, & therefore thou shalt put away the euyl fro the: This is a very great tēptacyon, o brethren which, þ lord suſteth to chaunce & happē vnto vs by false propheies, that is to say, that þ thynges, that they haue told of before, shoulde come too passe. For, by this meane, not only they, that are weak, may be offended, but also the elect (yf it myghte be possyble) brought into errour, & fraude as our sauyoure him selfe sayeth. Math. xxiii. But in the meane season, the lord doth requyre thys one thyng of vs, that we beleue and credite more, bys symple, and infallible word, than wondrous & myracles: besydes that, he doeth wpythe this temptacion tye vs, whether we loue him with al our hart or not. But that this tēptacion shoulde not aryse to moch, or gather strengthe, by darly encreasces, he commaundeth to hyl vp the false prophet. Truly this reward is apointed of god, for al false prophetes which pluckinge vs from þ true, & yne onely god, doo go aboute to topple or to pnyne vs to strauge goddes. For, they þ be such, by þ commaundemēt of god, ought to be roted out of þ earth.

Obiects. And yf they do make here any obiectyon

The word
oughte to
be beleued
afoze mira-
cles & wo-
nders.

and unpreachyng Prelates
 this & say: þ they set forth no kynde of
 Idolatry, nor yet worshippig of false
 gods: again þ the yoke of þ law, ought
 in no wyse to be put vpon them, that be
 vnder þ new Testament: we wyl an-
 swere them after this maner. As tou-
 chynge the first part of their objectyō,
 it is playne & manifest that al they, þ
 haue not directed the myndes of men
 to one only god, but plucking them a-
 syde, caused the to serue to creatures,
 or other outward thynges, did set forth
 straunge, & false gods vnto vs. For, þ,
 is to currey mā a god, wherein he putteth
 al his hope, confydence & trust. Againe
 ouer, we may se, that the papistes haue
 more dowtingly and folishly brought
 the symple to they. Idol the Bysshop
 of Rome, makynge theym to reuerence in
 hym, than euer anye Idolatres, or pre-
 lates of the ethynike religio dyd, for,
 they dyd worshyppe the Idols of Ju-
 piter, Juno, Venus, Mars, & of other,
 none other wyse, thā as þ ymages of
 the gods (whō they thought verely to
 be in heuē) nor euer were brought, to þ
 madnesse, þ they shuld take & worshyp
 any mā, yet lyuing vpon the earth, in
 steede of god. What were they not all
 called flatterers among þ Heathen, þ

Solution

The pap-
 istes dyd
 teach too
 worshype
 straunge
 Goddes.

Of false psones

The Pa-
pistes do
cal they
fleshly I-
doli. the
Byschop
of Rome.
an earthly
god.

The papi-
stes are bla-
spheinous
agaynste
Christ.

byd offer sacrifice, vnto certayne men
as vnto gods? for, thei that were wise,
neuer agreed to such worshippinges?
Therefore, the papistes, as moche more
folyshe, þe not asrayde, nor yet asha-
med to cal þe Idol of theys, an earthe-
ly god, exhibiting & geuing more ado-
ratiō. more honour, more worship & ve-
neracion vnto þe miserable, & wretched
mortal mā, than vnto þe true everlastin-
ge god, & lord of all thynges. Besydes
þe, they, euen now a dayes, laughynge
to scorne, mocking, & deriding, the po-
uertie of our lord, & sayng: Iesus chris-
te, which he suffered for vs, do men de-
pitefully blaspheme hi. for (say they)
christe knewe no better estate nor yet
could obtayne no better; but oure mo-
bled god & father being not folyshe-
ly wyse, cā both easely & also moche
better, rule & gouerne þe world. Where-
fore, ther is now an other condyciō of
the church whych the hygh Byschops,
haue seruyd an hygh, with honours, re-
uorū, might, riches & force of armes,
we maye not then folowe here after þe
poore and nedye chris. Yea, they do o-
penly accuse peter of folyschenshe.
Oh moche shamefull, and more de-
testable kynde of blasphemye.

But

and unpitching prelates

But nowe, o hapines. I requyre thys
thing of you, that ye vouchsafe to an-
swere me to that, whyche I wyl aske
you. Dyd your Byshop of Rome inai-
tute, and sette vp, soche pryde, pompe,
and arrogancie, accordinge to the pre-
scripte and rule of Goddes worde? No
forsooth, no. Therfore, it is hys owne
invention, he folowing hys owne dreames,
dyd ymagyne soche thynges, and
by theym he dyd plucke vs awaye from
God. He is then according to the lawe
gyltie of death, and ought by and by to
be rooted out of the earth. For, god can
not abyde soche dreamers. For, Iere.
xliiij. chapter, the prophete speaketh af-
ter thys maner: O Lorde God, the pro-
phetes saie vnto theym: Tush, ye shall
neade to feare no swearde, and no hun-
ger shall come vpon you, but the Lorde
shall geue you continuall reue in thys
place. In lyke maner, now at this pre-
sence, that all thynges are infected and
corrupted wyth detenable wyckednesse,
false passours are wot to promyse peace
whiche they the selves neuer folowed: yf
they had any vnderstanding of the scrip-
tures, they shuld cryght wel know, that
so greate and enorme wyckednesse of
thys worlde, eyther muste be chaunged
left

The Bis-
shop of ro-
me. accor-
dinge to y
law of
god, is gul-
tye of
death.

Of false Propheies

left, and amended, or els that great plagues oughte to be looked for, as hunger, peapience, warres, captiuitie, and other lyke destructions: But they crye peace, where no hope of peace is, callinge thys peace and rest, yf they maye peasablye possesse, and enioye theys great rentes and reuenues). And then the Lorde answered me: The prophetes, preache lyes in my name, wher as, I haue not sent theym, neyther gaue I the any charge, nor yet spake vnto theym. Not withstanding they preache vnto you byspous, charmyng, vanytye, and deceptfulnes of theyr owne hart. Therfore, thus sayth the Lorde: As for those prophetes that preache in my name (whom neuerthelesse I haue not sent) and that saye: Thusse, there shall nether swerde nor hunger be in thys lande. With swerde and hunger shall those prophetes perishe. &c. Beholde, howe he doeth threaten agayne the swerde to the false prophetes. But because we shulde not thinke, that here any other are noted & ment, & not they, that popishly do teach mens tradicions, he doeth afterwarde depictte and set them forth more lyuely in theyr owne colours, when he sayeth:

Mat. xxiii. * Wo be vnto the scribe des, that des

drop

and vnpreaching prelates
koye, and scatter my flock. (Doest thou
not now heare him speake of rauening
wolues, which do pluck and scatter the
flocke into sundry opinions & errours?)
I haue not sent them, & yet they canne,
I haue not spoken vnto them, and yet
they preach. I haue heard wel ynough
what the prophetes saye, that preache
lyes in my name, sayinge: I haue drea-
med, I haue dreamed. How longe wyl
thys continue in the prophetes harte,
to tell lies and to preache thee crastyfe
subtyle of theyr owne harte? Whose
purpose is (with the dreames that eue-
ry one telleth to his neyghbour) to ma-
ke my people forget my name, as theyr
forefathers dyd, when Baal came vp.
The prophetes that hath a dreame, lette
him tel it, and he that vnderstanded my
worde, let hym shew it saythfully. For,
what hath chaffe and wheate to doo to-
gether, sayth the Lord? Whereby, any mā
may vnderstand, of what prophetes the
Lorde doth speake, truly of dreamers.
lyers, & tale tellers. But what rewarde
doeth he promyse vnto them? Where-
fore sayth he, theyr waye shal be slyppe-
ry in the darckenesse, wherein they may
sicker and fall. &c. And a lytle a' more:
I wyl fede them wyth wormewood &
make

Of false Pastours

make the drinke the water of gall. Behold, how he doth denounce & tell forth theyr Opperty waye, & greivouse fall of ignorance, & also. theyr exceeding great bitternesse, whych as it doeth dayly encrease, so at length, theyr greivous and peryllous ruine or fall, as the broken walles shall ensue and folowe. Escape. xxx. The scriptures are full of such Testimonies, wherby, we may knowe, and espye out false prophetes, but they are most lyuely depicted and set forth. Ezechiel xxxviii. Chapter. Which place, the shortenes of oure matter wyll not suffer vs, nor, admytte, to wyte oute here. Yet the ende of theym is shewed every where of thee L D R D E, that they oughte wythoute remedye to be rooted out of the earth.

Thee ende
of false
prophetes.

Nowe by
whō false
pastours
must be ta
ken away
and rooted
fro the earth

But now, it is doubtfull by whom they ought to be rooted out of the earth. For, there bee some that are desirous to kyll them, where soever they fynd the. But it is playne, that it is lawfull for no pryuate person, to kyll any man, without the law, & a iudgemēt geue vpo him or without a speciall commandement of god. Wherefore, certayn hore and fierce A bulgians, do greatly erre, whych, as some as they se a false prophet, do thinke that

and vnpreachyng Isrelates.

that any man may hyl hym: for, so they
ryche to the letter of gods lawe, & seeke
or searche out, no deper sence or vnder-
standinge. We must beware then, & we
geue not to moch the bydell to our af-
fections. For, al this whole matter and
busynesse ought to be comitted to god,
who, yf he wyll haue the, to be taken a-
way, shal casely bring it to passe, by hys
mynistres, that is to saye, by the Magi-
strates. In the meane season, be thou of
a good comfort, & thinking within thy
self, of whose spirite thou arte. Submit
thy self obediently, to & meke iudgemēt
of our most mercyfull maker and sauy-
our Iesus Chris, which sayeth. Math.
vii. Every tree that bringeth forth noo
good frute, shalbe hewed downe, & cast
into the fyre. Yf his craftes, & decepti-
full subtilties were knowen of & whole
church, he ought to be deposed and put
from the office of teaching, by the com-
mune assent & agreement of all the con-
gregation. But yf the churche, hath no
such auctorite, nor may do it, lette no
man hearken vnto hym: but rather suf-
fer death, than ye shulde hearken vnto
a caneuinge wolfe, who, wyth his doc-
tryne and traditions, goeth aboute too
plucke you awaye from the one onelye
god

Of false pastours

Mathe. v.

Mat. xiii.

eye. xxxiii

By who
sentence of
of Iorde.
Deut. xiii
oughte to
be executed

God and heauenly father. All these thinges, are manyfene & playne, by the plagges of the scriptures, afore alledged, so that, they haue no neade of any more demonstration. Besydes that, the Lord him selfe Mathe. v. byddeth vs to plucke out and cast awaye from vs. our ryght eye, yf it doeth offend vs. Therefore, it is our part & duetye, to pluck out that wicked eye, that is to say, the false pastour, whiche leadeth not to the true pastures, and to pulle vp by the rootes, the rotten and bnscripfull tree: but after, that it is done let vs commit the iudgement vnto the Lord, who wil cast it into the fyre when he shal thinke brue, when he is remoued, & put fro the office of teaching, we shall reken hym amonge the rares, whyche oughte not be pulled vp, tyll the tyme of the haruest be come, as our sauiour him selfe sayth. After the same maner, & Lord speaketh, Ezech xxxiii, I my self, wyl vpon the shephardes: & requyre my shepe from theyr handes, & make them cease from feedinge of my shepe: Yea, the shephardes shal fede the selves nomore. Wherefore, lette theym that beare the swearde of iudyc, deputed vnto theym by God, put too execution that sentence of the Lord, which

and unpreachyng isrelates.
is expresse. Deu. xiii. For, they shal eas-
sely vnderstand, what they ought to do
for the glorie of god, & when they must
punish extremely those false prophetes.
And yf they beyng of that mynde, chat
the false pastours are, wyl neyther pu-
nise them, nor kepe the shoure: we must
patiently beare thys yoke, layde vpon
vs, as yf it were another captiuitie of
Babylon, tyll the Lord hym self vouch-
safe to deliuer vs, wyth hys myghty
hand. For, this that we suffer in the
meane season, is no losse, nor harme vn-
to vs, but an exercise and tryall, wher-
by our faith being exercised, shal thynke
afterwardes with greater glorie. The
lord is getyl, meke, & of much mercy, in
many thinges also he doeth spare, & is
wont to differre lōge, & plage & punish-
ment: for, no mā is able to escape his hād
Besydes þ, no such example of crudelitie
is set forth to vs, in Chriſt or in hys A-
postels: which neuer punished no mā w-
death, & sheding of bloud. In dede it is
lawful for al churches, to put away, &
reiecte þ false pastour, þ he do not teache
And yf they begin obstinately, & sub-
burnly to perseuer & continue, nor wyl
cease to pluck away from god, it is the
parte and duetye of thee Magistrates.

Psalm. 124
xxviii

Of false paſſours

iii. ci. xliii

Reade ye
Iosephus
& Iacobus
sus vpo p

to kyll them vp with the ſwearde. But
thou, that art a priuate mā, do not rape
and deſyle thyne handes wpth bloude.
For, the Lord ſhal not ſaye, yf theſe ra-
uening wolues can not peaceably, or w-
out tumulte, and inſurrection be expel-
led & put awaye, he wyl wpythout ſaye
rayſe vp ſome Helias, * which ſhall at
one clappe kyll vp. iiii. hundreth and. i.
pieces of Baal, and. iiii. hundreth pie-
lates of groues & hyll aulters. He ſhall
not ſaye, I ſaye, take þ onely in good
worth this differringe and delayinge.
Which wolde not cōdempne to death, þ
wyched woman (as we may ſce, Iohn.
viii.) which was take in adulterye, and
whom the lawe dyd cōdempne. But a-
gayne, what great calamities and miſe-
ries, how horrible a deſtruction, dyd he
bringe vpon the whole people, whe Ti-
tus both gotte the towne, and ſubdued
all the whole countrey? We muſt ther-
fore ſolow the longe ſufferaunce of our
moſte bounteous father. In the meane
ſeaſon, as moche as in vs lieth, we muſt
take hede, that rauenyng wolues doo
not occupye the colomes of paſſours,
wpych thyng, yf we can not ſette, we
muſt patiently abyde the deſpueringe
hande of the Lord, for, the geryll, meke
and

and unpreachyng prelates
and mercypul example of christ doethe
moue me more, tha þ severe & cruel sen-
tence or punishmet of moyses. How be
it, in þ meane season, I know þ the dread-
ful iudge Christ, wyll come, whyche
wyl arme eyther the prynces or þ peo-
ple thym selues to vengeance.

The Epilogus or Conclusyon.

Therfore, o ye false pastours, yf
ther be any sparkel of godlines
in you, that doeth sauour, anye
knowledge of god, yf any crime of hu-
manitie doeth remaine in your hat-
res, I pray, for the honoure and glorie
of god, for þ comune felowship & am-
itie of me, spare the poore people, why-
che, so lōg a tyme, hath thorough you,
suffered a moſt greuous hunger, of
gods word: being in the meane season,
myſerable burdoned and oppressed,
with moſt beaues, & intollerable bur-
dens of traditions. And afore al thyn-
ges, doo I ſpeake vnto you, o moſt
myghty Bishops, and prelates of
churches. Delouer ye now at length,
& ſet at large, the people of god, whom,
ye haue holden captiue ſo lōge. Thinke
no leſſe, but that it is a detestable and
vngodlye

The Epilogus

vngodly thyng, to brynge at the whyle
 worlde, for your couetousnesse, & pryde
 sake, into peryll, reopardye & tumulte.
 Yf ye do beleue, that ther is any god, &
 that the same god, is the comune iudge
 of al men, what quere, tranquillite, &
 peace, can ye haue, in your owne conscy-
 ences, and soules, when ye se all your
 whole estate, and all the condycyons
 wherewith, it is lenced, to be an vnrea-
 sonable burden, and also an intollera-
 ble yoke of all the Chyrtian people.
 Thynke ye, that ye must releasse no-
 thyng. Are ye not ashamed to burden
 euery daye the people, with new bur-
 dens. Thys, crucyfe, is a manifeste
 token, that ye feare neyther god, nor
 hys ryghteous Iudgemente. For,
 wherether feare of god is, there muste
 nedes folowe an amendement of lyfe.
 Sythe then, that we see none of you,
 that wyl lyghen those moche vnrea-
 sonable burdens, it is moche euidente,
 that ye care neyther for god, nor for
 his iudgemētes. And what other name
 is then, wherin ye may glorie? Whose
 minis-~~ters~~ and seruauntes are ye? But
 I se playnely wherin ye trau. For, ye
 leane, or laye your selues, vppon the
 rede, or byrckel rasse of Egypt, that is
 to

popish pre-
 lates do ne-
 ther feare
 God nor
 hys iudge-
 ment.

or Conclusyon.

to say, ye trua in the helpe of princes
& kynges of this world. But the masse
shal breake in your hand, & not wout a
greuous & sore wound. For, what other
power, might, & strength, hath a kyng
but his owne people? Yf therefore the
people beynge taughte & instructed by
gods word, wyl not, at þ kynges com-
maundemēt (for in this matter of god
lynesse, better it is to obeie God than
mā) helpe, succour, & aide you: shal not
both ye, and your lyues be in seapar-
dye? Or what shal be the power of the
kyng? Therefore, excepte ye, do cease
and leaue of, ye shal both feele and see
greuous commocions & horryble cala-
mities, to happē daylye, both to you, &
to your princes. And yf in the meane
season ye wyl not abyde by the letters
or safe conductes, that be zealed wythe
your owne zeales, nor kepe youre pro-
myces, þ ye make, but go on asyl, to per-
secute a flycte, and murther most cru-
elly the faythful mynysters of þ Gos-
pell ye mu[n] nedes to prouoke daylye,
more & more, the wrath of god agayn
you, nothing elles can ye get thereby.
For, the gospell is both planted or set,
& also doth encrease or growe by thee
croffe and persecutyon, tyll that thee

The Pas-
sages ne-
uer obser-
ue they
safe con-
ductes nor
kepe they
promyses,
for saye
they: Noo
promyse
oughte to
be kepte to
an herety-
ke, so was
John Hus
& Hierome
serued.
The bloud
de of mar-
tyrs is the
seede of the
gospell.

The Epilogus

Lord doeth sende a deliuerance. For,
 after the same maner, the Iſraelytes
 byd grow & iuease, and gat strenght
 when þe tyraunt of Egypte byd pma-
 gine all the crudelyte, that he coulde
 agayn: them, tyll that they were de-
 lyuered by thee haude of Moyses.
 Exo. i. Also, it wyll auayle you no-
 thyng, yf ye do appele to counsailes.
 For, now it is come to that, that ye
 must lyue iustlye and godly, and ceasse
 to burden the people of God, thoughe
 that no counsaile at all be kepte: Do
ye not remembre Helias, whiche vnder
that most wycked tyraunte Achab,
byd kyll vppre. viii. hundred and. l.
of Baals pyetes, and of thee prophe
tes or pyetes of thee groues and byll
aultares. One onely pphete, A
taye, byd pteuarle so moche, vnder so
cruell and vngodlye a kynge. iii. Reg
ix. And after hym, Jehu, by a god-
lye deceate and craftte, byddestroye,
all thee rablement of Baals pyetes
iiii. Regum. f. What shall I saye
of Hosias, whiche byd kyll vppre al
the pyetes of thee byll aultares: iiii.
Regum. xliii. Hauynge soche good-
lye admonytpous, see that ye repente
by tymes. For, it is so farr, that
76

Exod. i.

iii. Regum
xviii.

iii. Reg. f.

iii. Regu
xliii.

Or Conclusyon.

ye shoulde recouer youre olde state, &
dygnitye, that rather. Lucifer or. Sas
than maye hope and loke for hys sal-
uacyon. Therefore, truse ye, and put
youre hope or confydence, in an other
chyng, that is too sape, in God. who
comforteth, and quyeteth the mindes
and conscience of all men. Hym, I do
most mekelye besech and pray, that,
he vouchesafe to bryng you, into
thee true knowledge of hym
self, that hys blyng your sel-
ues, under hys myghtye
hande, & crosse of chri-
ste our sauour, ye
maye enioye thg
eternal, & cuer-
lasting felici-
tye wyth the all the congre-
gacyon of the
faithfull
Amen,

Or. lxxx



Of the me-

tyng of Master John Hooper
p[er] Bishop of Worcester, & of Maister
Doctoure Cole, quondā chaunceler of
Londō, and now Wardeyn of the new
college in Ox. forde.

Here I am compelled, for the great
zeale, that I beare vnto þe truth.
& vnto the maintainers thereof.
to direct & bring to light, a most
crafty & subtyll pollicye, which þe
papies at wont to vse at this present: be-
yng in this poynt most lyke vnto cer-
taine warriours, which, whē they see
them selues, to be ouer weake for their
enemyes, cyther cause an oute crye too
bee made vppon them. w[ith] the these
or like wordes: They flye, they flye: so
they may encorage theyr mē of warre,
whych afore were most lyke to forsake
thee fyeelde and renne awaye, and also
make the enemyes that are wythin the
beatyng of it. too bee dysmayed and
astonyed, and to thinke, that theyr com-
paigne, whome they se not, bee put too
flyght, & haue bitterly forsaken them:
whelles beyng beaten and ouercomed.
do

send rydinges about, that they ha-
gotten thee ouer hande or vyctorye
thereby comfortyng theyr adherentes
and frēdes, whych elles, yf their ouer-
throw were knowen, wold haue smar-
ued, from the. A very lyke thynge dyd
chaunce & happen in thys laste, Iulye
Anno. M. D. L. That most valyaunt
soldiour of the lord, and strong propug-
natoure or defendoure of gods trueth
Maister John Hooper, as he returned
fro my lorde Chauncelour, & then was
in the countie of Essex, did (whether it
was by a chaunce, or of a set purpose,
I know not) come vnto a certayne ma-
nour or place of my good Maister,
Sir John Yorke Knight, the Shireue
of London, whych place is calld Mar-
kes, ix. myle from the cytie: wher a cer-
taine learned mā, named Maister Doc-
tour Cole, quōdam Chauncelour of Lon-
don, & now Wardeyn of the new college
in Wykeford, was affetuated & kept pry-
soner. (Wherefore it is, all the worlde
doth know) when these great clerkes
were mette and come together, after a
mutual congratulacion, they dyd, whā
a while, begyn to reaso of lōdyng & ma-
ny thinges & belōg vnto learnyng, but
most especyally of those poyntes of re-
ligiō, & now are in cōtrouersy betwene

the Orthodoxes, I meane the true and
faithful Christians and the Papistes,
Thys was not so sone begunne, but
that it was by & by blowe abroad, as
mong the simple & ygnorant people,
it at dwell, v. or vi. myle of, þe Maynce
Hooper had not one word to answer,
and that he was so handeled & beaten
by the Doctoure that he was sayne w
much shame both to hym, & to al the
newe heretikes, to graunt him the vic
tory. Whych rumour wyth in two or
thre dayes, was spred al abroad efre in
thys noble cytye of London, & euery
wherelles: So that in Cambridge ther
is no small reioysynge, yet at thys
houre, among them, that wyth al the
hartes do fauour and mayntayne Ho
pponelle: (Howe beit thankes be vnto
god, ther be very fewe soche in that
flourishing vniuersitie) Now the most
part of Oxeforde do triumphe at the
matter, all men that haue anye wytte
or iudgement may iudge. Is not this,
o Chyrtyan Reader, a maruayllous
and a verie wonderfull sollycye of
thee Sappnes? They see that they
are ouer weake to withstand the truth
of Goddes worde, and that it is im
possible for theym to recouer by open
disputacyon or reasonynge (yf vnetre
the

the pure and synctere worde of God, be
as a moſte ſure and infallyble lyghte,
brought and aledged, to decile or deter
myne al matters, their enite, that they
haue loſt, by the bygght ſhynynge ſorthe
of the Euangelycal veritie. Therefore,
they doo wythe all crafte and deceate
woyle abroad, and that by theyr com-
plyces and adherentes, that the Defen-
dours of thee trueth (whome they doo
moſt ſhamefully cal pernicious hereti-
kes, & ſeditious perſons) dare not coope
w them, & yf perchauce they haue coa-
ped w thē, & mayfully w the ſweete
of the ſpirit, which is gods word, ouer-
comed them: yet wll theſe ranke Pa-
piſtes, being thus ouerthrowē, by ſome
ſubtyll meanes. make all thee whole
world to beleue, and eſpecially them,
that are ygnoraunte and ſymple, that
the Orthodoxes or faythful were ouer-
throwen, and (as theyr commune ſer-
mes be) made verry folles. Which thin-
ge was well ſene at that dyſputacy-
on, that was kepte or hadde, at Ox-
forde betwene theſe papyes, and
that godly learned manne Peter Mar-
tyr, in the matter of the Lordes ſup-
per; but nowe more euidentlye, in
M. v. this

thys reasonyng and communycatys,
that was betwene Maister Dooper,
and Maister Cole (though the matters
were not of like importance & weyght)
for thou shalt knowe and vnderstand
be, good Chrysyan reader, that it is
nothyng so, as thou arte informed, or
as it is noyced abroade and that thou
mayest be sure thereof: I (whyche was
present at it, and departed neuer from
theym, not as moche, as thee brydethe
of a frame so longe as they reasoned,
together) wyll shewe and declare
and that by order, whereupon they
dysputacyon was, that thee thyngs
ge heyng well and truely knowen.
(For that whyche I wyte nowe, I
wyll tynysse before Maister Cole
hym selfe, and all theym, that were
there presente) thou mayest now ac
lengthe perceaue and vnderstande, how
thou hast bene deceauid: and yf thou
be a true chrysyan, howe thou hast
bene cast into a vayne feare and
dreade, or yf thou be a happye (why
che thyng God forfende) howe thou
hast bene broughte into a foles pa
radysse, by suche lymyng tales, that
unmedyately ensued vpon they
reasonyng

conynge and take. The fyrst poynt
of theiſe dyſputacyon was this :
Magnar Hooper dyd affirme, that the
Byſhoppe of Rome dyd by hyvocryt-
call wayes growe to that auctorite,
power, and Maſtenie, that he dyd choſe
the Emperours, whereby thinge Magnar
ſole dyd denye, and that ſtoutely. For,
yf he had graunted the ſame by and by
it hadde folowed, that theſe Emperour
hadde bene ſo vnder theſe ſubiection of
that Antichriſte, that he durſte do none
other thinge in matters of religyon,
but as that Antichriſte ſhoulde wyl him
to do. And therefore, if they myghte well
go woe the goos, that looked for any re-
drieſſe in religyon at the Emperours
handes. Another thyng alſo ſhoulde
haue enſued, and that by good conſe-
quence, that is to ſaye, that theſe Byſ-
hoppe of Rome ſhoulde haue bene a
very Antychriſte. Cyth that elene contra-
rye to theſe precept of Chriſt, he dyd ta-
ke vppon hym to rule Emperours and
Kyngeſ; Where as Chriſte dyd ſaye:
Theſe kynges of narrows ſhall rule
therm, but ye ſhall not ſo doe. That
coude not theſe greaſe Doctoure as
hyde, and therefore he denyed Magnar
Hoopers

Doopers propolityon, whiche he dyd
proue after thys maner: Thee Bys-
shoppe of Rome, sayde he, doeth by his
Chanon lawe choole and appoynte out
thee Electours. That doo I graunte,
sayde Mayner Cole. Then sayde May-
ner Dooper agayne: Also when the E-
lectours haue chosen oute the Empe-
rour: thee Electyon doeth not stande,
onelesse the Bysshoppe of Rome doeth
allowe and approue it. I doo not denye
that, sayde the other. Et so sayd May-
ner Dooper, thee Bysshoppe of Rome
chooseth the Emperour. I denye thee
argumente, sayde the other, that is to
saye, that thee Bysshoppe of Rome
doeth choole the Emprour. Here thou
seene, that thys Doctour coulde esca-
pe no waye. He dyd graunt (for he coul-
de doe none other) that the Bysshoppe
of Rome, dyd by thee Chanon lawes,
make thee Electours. and agayne that
thee Electyon dyd not stande, onelesse
the Bysshoppe of Rome dyd auowe it.
What other thyng, I praye you, can
we conclude there vppon, but that the
Bysshoppe of Rome dydde electe
and choole thee Emperours. That
same

Some thinge also was well proued, by
notable Hypocrites, whiche doo teache,
declare, and sette forth, howe these Aus-
trichians haue in tymes past, handled
the poore self Emperours. The second
poynte, that they reasoned vpon, was,
that Gods worde doeth sufficientely,
wthoute the helpe of the fathers or
counsayls, expounde it selfe, that is to
saye, that one place of the Scripture,
oughte too be expounded by another,
whiche opinion Maister Hooper dyd
holde. Thys thinge was reasoned in
the fieldes betwene theym bothe, in the
latyn tongue, (onely I beyng present
wth theym.) And when Maister Hooper
dyd bringe innumerable testimont
es and places of the scriptures, to proue
thys trueth wth all, the other respnd
hym acutely. But surely they were
not bothe armed and weapened in lyke.
For Maister Hooper being armed with
a very eloquent latyne tongue, (In dede
I haue, thanckes be vnto God, some
knowledge in the latyn tongue, and ma-
ny haue I hearde speake in my dayes:
but yet I neuer heard an Ecclesiastical
man speake more ner and cleane latyn,
then he dyd extempore) was also wea-
poned wth stronge Scriptures, and
word of god, wher as the other, besydes
hys

hys haulte eloquence, hadde nothyng
els but the fathers, counsayles, and I
can not tell what church, or yf he brou-
ghte any scriptures, they were so wra-
ned oute of tunc, that they serued no-
thyng lesse, than for the pourpose, that
they were alledged for. Upon this mat-
ter they were aboute three houres by
thee clocke. At length, when Mayner
Hooper coulde gette nothyng of hym,
but: The fathers, the fathers, the coun-
sayls, the counsayls, and I can not tell
what church (for the trow Church, whiche
is the spouse of Christ, and is ruled
by hys spirit only, settinge forth no-
thyng besydes or agayn gods worde,
Mayner Hooper byd well allowe) they
made an ende of that argument or mat-
ter. And as they were at dyner, they be-
ganne to talke of the counsayll that
was lyke to be, by the appoyntmente of
the Byshoppe of Rome. Whych May-
ner Hooper byd thinke to be unnecessa-
rye, because that there nothyng coulde
be redressed, or determyed, but as the
Byshoppe of Rome woulde haue it.
And who, I praye, woulde thinke, that
the same Synod woulde haue any
thyng to pette agaynste hys detest-
able pryde and deuylishe coueteousnes?
Here

Nexte after that, they dyd conferre of
thee offyce and duetye of a kynge,
whom Mayner Cole wyl not haue too
bee learned and sene in Gods lawes.
But that sonde and deuillish spy nyon
dyd Maister Hooper confute wyth stron-
ge and infallible reaynionyes of thee
Scriptures, and woorde of God, we-
tyngs that it was moone necessarye of
all, that a kynge shoulde haue a per-
fecte knowledge of Gods woide. How
coude he elles rule and gouerne hys
people, accordyng too thee wyl and
pleasure of God? But Maister Hooper
dyd in fewe woordes shewe, what
was the cause, why he woulde not ha-
ue thee kyniges and prynces too haue
learnynge. Tremely, because that they
woulde haue all the whole worlde vn-
der theyr iurisdiction. Because that they
woulde haue all prynces and rulers
too see thoroughe theyr spectacles,
and too be blynded wythe thee mynes
of theyr tradycions. Laste of all at
thee instance of my Good Maister,
Syr John Yorke, they shoulde haue
reasoned vppon thee Supper of thee
LORD, but Maister Cole woul-
de not meddle in it. Then dydde
Maister Hooper offere too dyspu-

dispute wyth hym in Hebrewe, Greke,
and Latyn and wyth all theym that be
of hys facte or secte, vpon al matters of
delyggon, that be nowe in controuers
fye. Whom Maister Cole dyd answer,
that, as for the Latyn and the Greke,
he coulde well skyll in them bothe; but
as for the Hebrewe, he was not sene in
it. And thoughe he were neuer so skyll
full: yet sayde he: that he wolde not put
hys foote farther into the fyre. Then
sayde Maister Hooper vnto hym: Ye
depredicate and saye euery where, that
we are in errour, and not only that, but
that ye be able to chynce vs of errour.
Syth then that ye can confounde oure
errour, that we are in: and wyll not do
it. I saye vnto you: that as many of vs,
as do, or shall perishe, thorough youre
negligence or sayntenesse of harte, the
bloude of all theym shalbe requyred at
yours handes. Thus they ended theyr
communcation. And then my good
Maister Syr John Yorke, dyd take the
matter in hande, exhortinge Maister
Cole, not to hyde his talente, but to em
ploye or beow it diligently, according
to the wyll and pleasure of god. Thys
is the whole matter, good Christian rea
der, trewely and saythfully sette forth
vnto the: whereby thou mayest vnder
stande

stande whether of theym two hadde the
victorye. Weyghe and pondre the mat-
ter thyne owne selfe. Examine & trye
it wth that infallible touch stone, that
can neuer fayle or deceaue. Suffer not
thy selfe to be seduced, wth those re-
prochfull and opprobrious termes,
wherwth, some of theym most lying
lye doo lode thee trewe messenger of
God, sayinge: Agayner Hooper is but
an asse, he is but a dyshe cloute to Agay-
ner Cole, for trewely, though Agayner
Cole is exceedinglye well learned, in
all lyberall Artes, in Philosophie, and
other of thee prophane Sciences, where
vnto ye maye annere thee eloquence in
bothe the tongues: Yet not wth stand-
yng, Agayner Hooper doth farre passe
hym, in heauenly knowledge and vnder-
standyng, and beyng not inferior vnto
hym in the knowledge of bothe these
tongues, he is well sene in the Hebrew
and Chaldeeke tongue, whych thee o-
ther dooth lacke. Some best, I woulde
that Agayner Hooper, or anye of vs,
myghte be a dyshe cloute vnto hym, for
then, we shoulde make thee inner parte
of thee vessell cleane, (for it is the pro-
per tyte of dyshe clouttes so for to doo)
but I am afrayed, that the inner parte
of the vessell is so cankered, wth soe
pythe

py the superstition, & deuylishe doctrine
that it shall rede of a swerd, to scrape
it out cleue. The Lord God of heauen,
from whō al goodnes doth come, vouch
safe to bringe him & all other, that are
yet in errour, into the ryght know-
ledge of his truth. That we may
all together prayse & laude his
holy and blessed name.

Amen.

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In A. i. for Simonys, reade Denonoy, in B
iii. for then wyl they not suffice. reade theym
wyl they not suffice. ibidem, for lamable ceres
monies, reade laudable ceremonies. in B. v. for
bearing open, reade daring open. in B. ii. for
do send, reade doest sende. in B. v. for in him
þ satt pa toz, reade in him þ satt pastures. in
C. iii for grauous stoynes of persecutiōs, rea-
de grauous stoynes of persecutiōs. ibidem for
there, for though they al offend þ would, reade

Though they offend at þ world. in **L.v.** for in
to any other pastours, reade into any other
pastures. **ibide.** for being thus promised, read
being thus promised. in **L.viii.** for a longe
fartinet tyyper, reade a long fartinet tyyper.
in **D.i.** for lasciuious, reade lasciuious. in **D**
ii. for tēperaūce & stubburnes. reade tēperāce
& sobernes. **ibidem** oꝝ in the same place, for all
kindes of tēperance, reade al kindes of intē-
peraunce **ibidem** for vnto otheꝝ þ can neuer.
reade vnto otheꝝ can neuer. **ibidem** for do tea
che him wayne, reade do teache them. in **D.v.**
for of the pꝛiestes dyd he, reade of the pꝛiestes
dyd lye. in **D.vi.** for do vse exerceyse. reade do
vie & exerceyse. in **E.i.** for to turne him frō the
mynde. reade to turne him frō þ mynd. in **E.**
vii. for to his sound & fleshely. reade to thys
fonde & fleshely. in **F.iii.** for into any kynd oꝝ
spere. reade into any kinde oꝝ spere. in **F.iiii.**
for the prophetes of graues, reade the pꝛophe-
tes of the groues. in **F.v.** for Naboth þ Is-
racite. reade Naboth the Israelite. **ibidem.**
for aspyringe vnto him reade offeringe vnto
hym. **ibidem.** for the field of Israel. reade the
field of Israel. in þ margyne. for þ pastour
ought by it. reade the pastour ought to learne
by it in **G.iii.** for alwayes. reade alwayes. in
H.v. for syth that hath. reade syth þ he hath.
in **H.viii.** in the margyne. for of deuplythnes
reade oh deuplythnes. in **I.iii.** for into none
other pastour. reade into none other pasture.
ibidem for wher they see thꝛ pastours of sal-
uation. reade the pastures.